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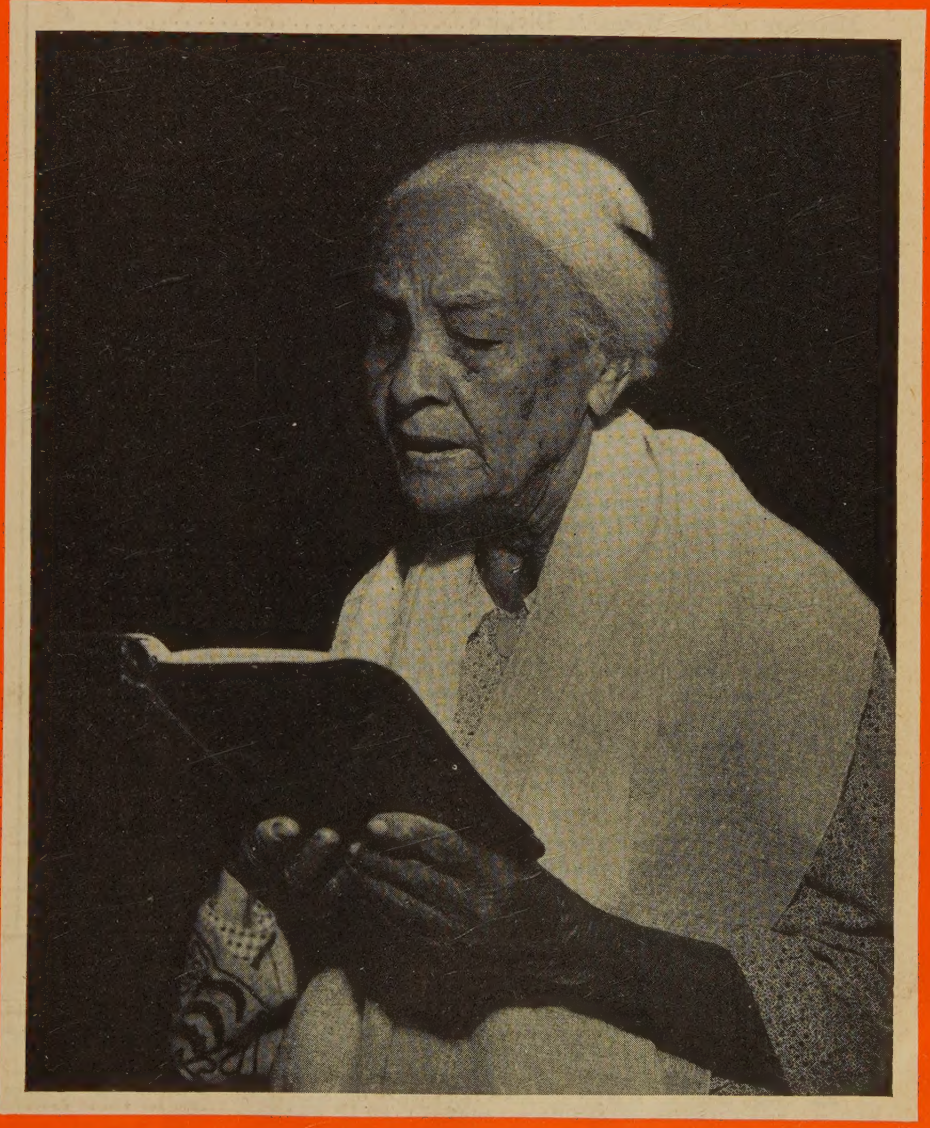
The Methodist Woman

OCTOBER 1956



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The Methodist Woman

7820 Reading Road, Cincinnati 37, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions of The Methodist Church

Mrs. C. A. Meeker, *Editor*

Mrs. E. LeRoy Stiffler
Publication and Business Manager

Mrs. C. C. Long
Circulation Manager and Secretary of Literature

★ ★ ★ Contents ★ ★ ★

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Cover—A woman in Ponce, Puerto Rico, sings praises to God. Photograph by Toge Fujihira.

All signed articles reflect the views of the author only and not necessarily the editorial policy of The Methodist Woman.

RECENT ARRIVALS FROM

Africa—Central Congo: **Miss Annimae White, Route 1, Thomaston, Georgia.**

North Africa: **Miss Jean de Yampert, 2647 Pike Road, Birmingham 8, Alabama.**

India: **Misses Laura Williams, 3206 Brightwood Ave., Baltimore, Maryland; Naomi Gleason, 15803 Ferguson, Detroit 27, Michigan.**

Korea: **Miss Mollie Townsend, 500 Faber Drive, Falls Church, Virginia.**

Latin America—Brazil: **Miss Joy Little, Route 1, Iron Station, North Carolina.**

Pakistan: **Miss Margaret Jean Robe, 35 Woodard Ave., Athens, Ohio.**

RECENT DEPARTURES FOR

Africa—Belgian Congo: **Misses Annie Laura Winfrey, Dorothy O'Neal (from Brussels, Belgium), Tove Jensen (from Brussels, Belgium).**

Latin America—Mexico: **Miss M. Irene Nixon.**

OUR WRITERS

Miss Muriel Day, executive secretary, Educational Institutions, Department of Work in Home Fields.

Miss Dorothy Gilbert, R.N., missionary at Wembo Nyama, Belgian Congo.

Hilda Lee Dail (Mrs. F. Roderick), associate secretary, Department of Work in Foreign Fields.

Dr. Roy L. Smith, writer, lecturer, editor, the *Christian Advocate*, 1940-1948; Publishing Agent of The Methodist Church, 1948-1952.

Mrs. Asuncion A. Perez, president of Philippine Wesleyan College; former Administrator of Social Welfare, Republic of the Philippines.

Miss Lois Marquart, deaconess, Johnson County, Southwest Missouri, Rural Work.

Miss Carolee Little, special-term missionary, Anglo-Chinese Girls' School, Penang, Malaya.

The Rev. Harold T. Milford, assistant minister, Epworth-Euclid Church, Cleveland, Ohio.

Miss Clarice M. Bowman, High Point College, North Carolina; former staff member of the Board of Education in the Department of Youth Work.

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

RS. FRANK G. BROOKS
Mount Vernon, Iowa

MRS. PAUL ARRINGTON
Jackson, Mississippi

MRS. FRED C. REYNOLDS
Washington, D. C.

ixteen Years of Dedicated Service

FROM its beginning, the Woman's Division of Christian Service has been blessed and strengthened by the volunteer leadership of women who give practically full-time consecrated service without salary. Whether they serve for one quadrennium or more, all members of the Woman's Division leave a ing imprint on the work and program of the organization.

t would be impossible here to name all those who have served effectively or to evaluate fully the con- ution of those whose combined, directed efforts have been so greatly used of God. Through their dedi- ed labors, strong foundations have been laid for continued growth and expansion.

Jow a significant point has been reached in the history of the Woman's Division. Up to this time, there been a continuing membership stemming from the organizations which united to form the Woman's Di- on. These leaders have been a connecting link interpreting the past to the present.

That will not be true in the coming years. The last three of the members elected in 1940 terminated their mbership in September, 1956. Thus we have come, if not to the end of an era, at least to the end of the inning. We have reached another plateau.

t seems fitting, therefore, to pay tribute to the three women who have been members of the Woman's vision since it was first constituted and who did not choose to run again: Mrs. Frank G. Brooks, Mrs. Paul ington, Mrs. Fred C. Reynolds.

When elected to the Woman's Division, Mrs. Brooks was treasurer of the then Upper Iowa Conference. r practical understanding of finances made her a valuable member of the Committee on Finance and imates. The early minutes of that committee reveal meticulous, careful attention to details, for Mrs. ooks was the secretary during the first six years, and those are her characteristics. With the same de- ion to accuracy and detail, she prepared the first *Handbook on Finance.*

When a vacancy occurred in 1947, Mrs. Brooks was elected as a vice-president of the Woman's Division l chairman of the Department of Work in Foreign Fields. She became president at the quadrennial or- nizational meeting in December, 1948. A skilled parliamentarian, she presided with gracious ease and nity. Thoughtful planning was evidenced throughout her administration. The Woman's Divison has been ud of her leadership and owes a debt of gratitude for her untiring efforts on the Committee of Six during 1952 General Conference.

The several church boards and committees on which she served have valued her wise counsel. Mrs. Brooks l continue to serve the church as a member of the Central Committee of the World Council of Churches l on the executive committee of the Council of World Service and Finance.

As one of the younger women from the Woman's Missionary Council of the former Methodist Episcopal urch, South, Mrs. Arrington did not begin to assume church-wide leadership until the second quadrennium. e was active, however, in the Department of Christian Social Relations, which was her chosen field. Mrs. ington was the first chairman of the Section of Education and Cultivation of the Woman's Division when vas organized in 1944. That chairmanship was good preparation for the office of vice-president to which was elected in 1948.

A woman of convictions, a tireless worker, Mrs. Arrington has strengthened the work at many points. The

Continued on page 6

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Meet 36 Members of the Woman's Division of Christian Service

Pictures of the members at large, the bishops assigned to the Woman's Division, the Youth members, and the representatives from the Division of World Missions and the Division of National Missions will appear in a later issue.

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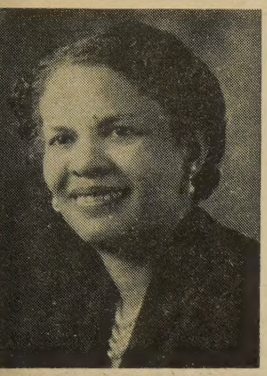

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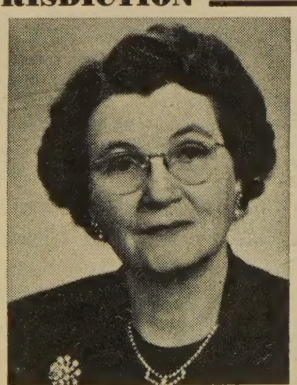

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Omaha, Nebraska

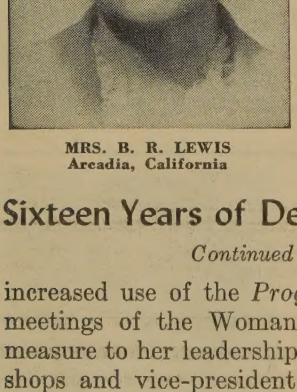
MRS. WILLIS L. PERRYMAN
Joplin, Missouri

WESTERN JURISDICTION

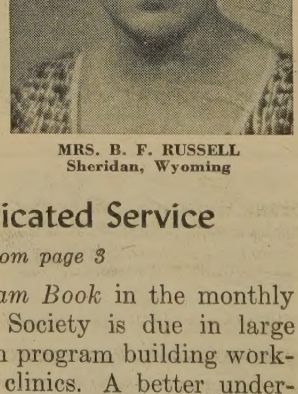
Mrs. Walter Eichinger of Seattle, Washington, spent the summer traveling in Europe and we were unable to secure her picture.

MRS. WALTER EICHINGER
Seattle, Washington

MRS. JAMES P. HOWELL
San Francisco, California



MRS. B. R. LEWIS
Arcadia, California



MRS. B. F. RUSSELL
Sheridan, Wyoming

Sixteen Years of Dedicated Service

Continued from page 3

increased use of the *Program Book* in the monthly meetings of the Woman's Society is due in large measure to her leadership in program building workshops and vice-president's clinics. A better understanding of the World Federation of Methodist Women is another result of her promotional work.

Years of experience as a member of the Board of Trustees of the former Woman's Home Missionary Society, plus a knowledge of the projects and missionary needs in the United States, made Mrs. Reynolds the logical choice as chairman of the Department of Work in Home Fields at the time of unification. In that capacity, she gave unstinted service for two quadrennia.

Keen, alert, and far-sighted, she was a most valued committee woman and carried a heavy schedule of committee work. From 1948 to 1952, she was chairman of the important Committee on Nominations. During the last quadrennium, she was chairman of the Committee on Finance and Estimates. Also, she served for years as the secretary of the Committee on Constitution and Bylaws, a most exacting task. Her valued contributions to the work were cut short by illness during the latter part of her term of service.

These three women, and all the others, served in varied capacities, yet they kept the whole purpose of the Woman's Division in their hearts. They had what seems almost prophetic vision. This is revealed in their planning, speaking, and writing.

In one of her first messages, Mrs. Brooks wrote:

The *marks* of a Christian woman, in modern times, are *attitudes* toward the problems of the world and toward the means for solving these problems. She feels the need for putting into action the social principles of Jesus, for she knows that if Jesus does not have the answer, no one has it. . . .

Christian missions cannot be static in a world which is undergoing constant change. . . .

One task of Methodist women is to become increasingly aware of the problems of the world and to assist in making possible the spread of the principles of Jesus—the only effective remedy for the conditions of today. Their second task is closely related to the first: to create in other women a sense of awareness of the world's needs.

Many tributes have been paid to these leaders, especially to Mrs. Brooks as she closed her eight-year term as president. In her honor, the Woman's Division gave a gift of $25,000 for the library at the headquarters of the World Council of Churches in Geneva, Switzerland.

North Iowa Conference honored Mrs. Brooks through a supplementary gift of $500 to be used according to her wishes. She replied:

The gift of $500 to the work of the Woman's Division in my honor is a beautiful tribute. I appreciate it more than you can ever know.

Immediately I knew where I should like to have the money used. I can think of nothing to which I would rather have it applied than to the fund for the new home for retired deaconesses and missionaries of the Woman's Division. You will recall that the Assembly collection is to be the nucleus used for that fund. (The Assembly offering has now gone over $102,000.) Other money is in hand from both the Department of Work in Home Fields and the Department of Work in Foreign Fields. The first unit now seems to be in sight. I should like that $500 from North Iowa Conference to be used as part of the fund.

The genius of these leaders has been their ability to face forward. Their strength has come through their utter dependence on God. The worthiest recognition we can make of these three women—and of those others not named herein, who likewise gave service in fullest measure—is in redoubled effort to further that purpose for which they gave so largely of themselves.

Reports—Dull or Delightful?

By MURIEL DAY

REPORTS of one kind or another are necessary in our work. We sit in meetings and ten to the officers give their reorts. Or as officers we make out ports three times a year. Delestes bring back reports of various eetings. Very alert members buy e annual report of the Woman's ivision—*The Fruits of Discipleip*—and read the reports of the ork accomplished.

Now if a report is just another port to you, a dull routine, let e suggest a method that will add delightful sparkle to your listeng and reading pleasure. Get a w vision through the use of the 's" of imagination, intelligence, d interest. These will help you appreciate and understand the gnificance of reports.

Imagination

Imagination—What is your I. Q.? o, not your Intelligence Quotient, t your Imagination Quotient. A wer word is *empathy,* putting urself in the other person's ace. For example, let us take e first report that Dr. Willa ayer brought, as president, to the oard of Trustees of Bennett Colge, Greensboro, North Carolina. Dr. Player said, "I feel at this ne a deep sense of humility, upled with one of gratitude, and metimes timorous expectation as e view the future. It is not sy in a community so closely it as the Bennett family to surount a loss as great as the one experienced in the passing of . David D. Jones."

Will you use your imagination d see this woman who has served e Bennett family for twentye years, and then was recomended for the presidency by her edecessor in his last illness? Can u see this college thirty years o in its first year as a college women with ten students enled?

Then read the words of Dr. Player: "We began the year (1955-56) with 428 young women; we have twenty-two states represented, and the District of Columbia, the Bahamas, Korea, and Africa." We read further: "Dr. Couch, in the field of English, inaugurated a series of evening poetry readings from contemporary literary masters. . . . Mr. Francis has been chairman of the Mozart bicentennial, bringing the week to a most successful close with a candlelight concert in the Annie Merner Pfeiffer Chapel. Mr. Lowe

Miss Helen Aldrich, superintendent of George O. Robinson School, Santurce, Puerto Rico, with her secretary.

Toge Fujihira

Literary Tea, one of the cultural activities at Bennett College, Greensboro, North Carolina.

Instruction in Business Education through the use of audio-visual materials, Bennett College, Greensboro, North Carolina

has presented the freshman choir in vespers once a month which greatly added to the worshipful service." Can you see, with your mind's eye, these lovely cultural and religious events?

Intelligence

Intelligence—must also be used to interpret reports. Are you familiar with the educational work of the Woman's Division of Christian Service? A frequent complaint from the members of the Society is that they do not know where the money goes. In the work of the Educational Institutions, it goes to thirty-one educational centers, for salaries, for operating expenses, for buildings, and for upkeep. These amounts are supplemented by the tuition, board and room which the students help to finance. It goes into the development of *people,* of young people and children—over 10,000 of them.

So rely on your intelligence when you read reports like these: Scarritt College for Christian Workers, Nashville, Tennessee, has seen a change in administrators. Dr. Hugh C. Stuntz, who has been associated with the college for sixteen years, has retired and Dr. Foye G. Gibson, formerly of Emory and Henry College, has been inaugurated.

Dr. Stuntz, in his report to the Board of Trustees, contrasted the present with the earlier days of Scarritt: "In 1940, we had no dormitory space other than the old residence on the campus. Today we have nearly 100 women students in modern dormitories. Sixteen years ago we had five married couples enrolled; this past year we were asked to house twenty-one families with twenty-four children. In 1940, we enrolled fourteen men and last year we had fifty-eight. . . . In 1951, the Board voted to enroll Negro students. This has been well received locally and widely approved nationally. We have been fortunate in the caliber of Negro students admitted. They have been accepted in classes at Peabody and the Vanderbilt School of Religion."

Give your intelligence free rein as you follow President Lewis B. Carpenter's message to the Board of Trustees of National College for Christian Workers, Kansas City, Missouri. This institution also looks back upon a long history of fifty-six years. The present successes are only milestones on the way to future development. "National College has a fine future. Its location is one of the best of Methodist institutions in the middle west. Its plant is excellent, its endowment growing, its alumni loyal. Its Board of Trustees has demonstrated again and again both vision and courage." Using a phrase often heard in describing the institution, Dr. Carpenter calls it "a consecrated hill-top-campus." Will you think intelligently of the needs of these two colleges for the training of Christian workers?

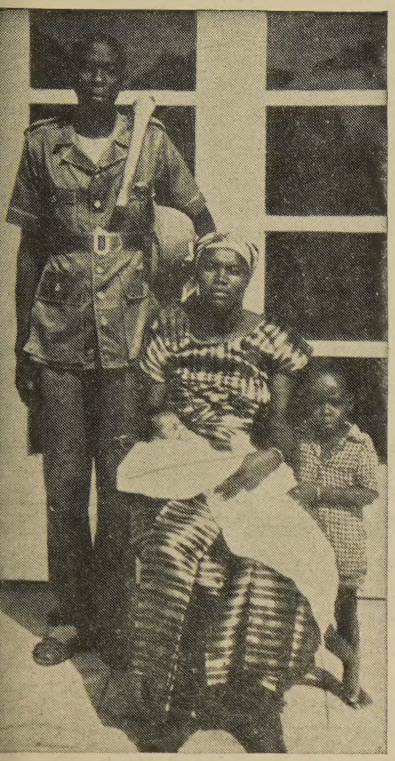
Interest

The third "I" which we may bring to reports is that of *interest.* The Quakers have a way of putting it: "I have a concern for thee." As you read reports, have a concern and an interest in the people, in the situations, in the needs, and in the future. There has been an increasing concern for the island of Puerto Rico, so heroically developing its program of "Operation Bootstrap." The George O. Robinson School in Santurce, Puerto Rico, has long been assisting in the effort to meet the educational need of the island. It is also assisting in undergirding the Evangelical Church. In recent years, through the funds from the Crusade for Christ, scholarships have been awarded to young women attending the University of Puerto Rico. Their religious training on these scholarships is supervised by our Robinson School director in that field, and they practice in the Methodist churches. Each year the superintendent has the privilege of bringing her report to the annual conference of Puerto Rico. In 1956, Miss Helen Aldrich said in her report, "It is our dream that some of our girls may go either to National College or Scarritt College for deaconess training."

Third Goal

Will you have a concern and an interest in these schools and colleges, and in the other institutions of the Woman's Division? As you know, the third goal of the Woman's Division of Christian Service for the quadrennium is that we may "interpret the objectives and the program of our educational institutions."

Bring your imagination, your intelligence, and your interest to bear upon the reports of the educational institutions of the Woman's Division of Christian Service, and the result will be an added "I" — *influence* — your own and that of the schools and colleges an influence which will extend around the world.



amily portrait showing first baby orn in the new maternity building at Vembo Nyama, Belgian Congo. Adze ver father's shoulder shows that his name is Smith (Utshudi).

African Women . . .

OF TOMORROW

By DOROTHY GILBERT

UMBA SOFINA, thirteen years old, was being discharged with her new baby boy from ie maternity center of Wembo Jyama in the Central Belgian ongo. When I went to sign the irth certificate, I walked in on ie scene of a heated argument. inally everyone calmed down iough to make me understand hat the *palaver* was. It appeared iat three men had turned up ith the girl's father to claim her nd the baby. The father, evi-ently needing money in a hurry, ad accepted down payments on ie bride price from three differ-it men—forty dollars from one, xty from another, and eighty om a third. The one the girl ved, the father of the child, as a young boy who had been ble to pay only forty dollars.

The father was obviously deter-ined to marry her to the highest idder, especially since he would ow be forced to pay back the owry to two of the men. This as an affair for the state, not a issionary, to settle. My heart was heavy as I sent this little girl back to her village where, only a few miles from the mission, in the year 1956, she faced a life little better than that of a valued farm animal—valued, yes, because eighty dollars is a big investment in Africa.

I could do nothing for Umba Sofina herself, but my heart lightened a little as I turned back and saw another thirteen-year-old —Ekumba Madeleine, the daughter of the head teacher of our school at Katako Kombe. Both girls were born in Africa into the Atetela tribe in the same year, but what a difference between their lives! That difference is Christ.

In America where women can be college presidents, it is hard to imagine a situation where a fifth-grade girl is among the highly educated. In Central Congo, more and more girls each year reach that class and go on higher. But the number is pitifully small compared with the vast numbers of girls who have little or no education, and with the number of boys who have gone on to higher schools.

When Ekumba Madeleine finished the fifth grade, there were several roads open to her: the Domestic Science School at Lodja, or sixth grade with the possibility of various higher schools if she could maintain a high scholastic standing. She had quite early chosen maternity work for her career. Therefore, with three other girls, she came to Wembo Nyama to enter the new course for Aid-midwives.

When the course opened, there was only one nurse and no doctor at Wembo Nyama. The Girls' Home offered housing facilities.

Future nurses and midwives coming home from the hospital at Wembo Nyama. Round-necked blouses are worn by aid-midwife students. The others are nurse-aid students.

The only thing truly adequate about the whole set-up was the brand-new maternity building dedicated a month after the students arrived. A doctor and another nurse came soon after, but now one of the nurses has left for a year's furlough.

In spite of all the limitations in time and personnel, these girls are having a chance to better themselves, learn a profession, and make a valuable contribution to the ongoing of the church among their people. If every project waited for perfect conditions before being launched, how many valuable people might be lost! This was the way we felt about the girls standing expectantly at the door of opportunity, having faith that we would open it.

Wembo Nyama has long had a two-year course for Nurse-aids, open to sixth-grade graduates, but only one girl has ever entered and finished it. This year three girls from Lodja applied and passed the entrance examination.

The same problems of limited personnel and housing presented themselves, plus the added problem of proper supervision of the girls working among male nurses and patients. This year the Girls' Home housed, fed, and cared for the girls on their off-duty time. If the nursing course is to be continued and developed, the students will need their own hostel and matron. Their schedule is very different from that of the other schoolgirls. In general they are older, and eventually may be taking up space needed for elementary school students.

The girl nursing students have carried their full share of the hospital program and are proving over and over that nursing is a woman's work. I do not belittle the fine work that the African male nurses have done, but there is something extra in the gentleness and sympathy the girls show toward the patients, and in the housewifely way they attack the all-important task of maintaining cleanliness in the hospital. The male nurses have taken a big-

Midwifery students at the water supply in back of the Wembo Nyama maternity building.

brother attitude and are proud and pleased, if not a little surprised, at the way in which their sister nurses are learning. An American male nurse is newsworthy enough to rate a picture spread in a large weekly magazine, but in Africa the situation is reversed.

The reasons for the backwardness of education for African women are several. The first is found in the parents who either can see no point in educating a girl, or see education only as a means of increasing her market value. Another is that not all the men, even well-educated ones, have yet become fully convinced of the desirability of a Christian marriage in which the wife is a real partner in his life, not simply a servant or a piece of property. Even the girls themselves do not yet fully realize their capabilities, nor their responsibilities toward their husbands, their children, and the future of their people.

The factors in African life which are keeping women from taking their rightful place in society can be combatted only by all the forces of Christian missions working together. The aim can be accomplished only in a society founded by Christ who came that all men and women might have life and have it more abundantly.

To help African girls like those in the pictures, we need workers far more than we need money for buildings and equipment. We need youth workers and counselors who can help young people prepare for Christian marriage. We need teachers and Girls' Home workers. When a worker is due for furlough, or when the term of an A-3 is up, the Woman's Division should not have to ask someone to stay over, or pile extra jobs on one worker so that she doesn't have enough time to spend on her most important work—getting to know her girls and guiding them into a deeper experience of Christ. We need doctors, nurses, and technicians. No nurse should be expected to assist the doctor in the hospital, teach a nursing and midwifery school, and carry on the district public health work, too.

To those who come to help, we cannot promise an easy life. We can promise you Umba Sofina to break your heart. But if you will come, there can be more and more Ekumba Madeleines to make your heart glow as you watch them grow and mature and go on to build Christian homes.

Note: For obvious reasons the name Umba Sofina is fictitious.

ın parasols made a colorful canopy the Seventieth Anniversary celebra-on of Ewha University, Seoul, Korea.

Bright Day for Ewha

By HILDA LEE DAIL

THOUSANDS of sun umbrellas formed a colorful canopy for the crowds who celerated the Seventieth Anniversary f Ewha University on May 31 in eoul, Korea. In addition to the ,300 students and faculty who re-ıiced in the progress of this sigificant institution, many promient Korean leaders and a numer of friends from the United tates were present for the occaon.

President Syngman Rhee brought congratulatory address to the onvocation service at which time ıe Welch-Ryang Memorial Audiorium was dedicated. This new uilding is named in honor of ishop Herbert Welch, first resient bishop for the Korean Methlist Espiscopal Church, and in emory of Bishop Ju San Ryang, rst Korean bishop, elected at the me of unification of the Methlist Church in Korea.

Another high point of interest me when three visitors from merica were among the eight peoe awarded honorary degrees. They ere Miss Henrietta Gibson, forer treasurer of the Woman's Dision and present president of the ooperating Ewha Board in North merica, Mrs. J. W. Masland, ıiladelphia, Pennsylvania, treasurer of the Cooperating Board, and Mrs. S. E. McCreless, San Antonio, Texas, also a member of the board. Miss Marion Conrow, a teacher at Ewha, also was honored by a degree at this time.

In her anniversary address, Dr. Helen Kim, world renowned leader and president of Ewha, paid tribute to the thousands of individual friends and the various organized groups who have faithfully supported the university during its seventy years. She said:

> We are simply awed as we trace the presence of God's almighty hand, guiding and helping at each new step of the long and uncharted road. Ewha is nothing other than God's own creation.
>
> We are ever so thankful to all our predecessors whose gifts of life and possessions made this heritage not only possible but rich and full beyond any one person's hopes or dreams.
>
> We have every reason to believe that God's creative hands will always guide and bless our efforts; we have the assured hope that our posterity will work and bring about greater days for Ewha than any we have seen so far.

Ewha University is one of the world's largest institutions of higher learning for women. Its curriculum includes colleges of Liberal Arts and Sciences, Music and Fine Arts, Law and Political Science, Medicine, Pharmacy, Education, and a Graduate School.

With the completion of the magnificent new auditorium, the campus now consists of sixteen buildings, some of them erected since the war. Many friends recall the courage of Dr. Kim and her co-workers who with dignity and faith operated the school in a "tent-campus" following the Communist invasion.

But on this memorable day in May, 1956, the triumphant strains of the "Hallelujah Chorus" from Handel's *Messiah* filled the auditorium, and the voice of Bishop H. K. Lew led the group in a renewal of dedication to the cause of women's education and the advancement of the Kingdom of God in Korea and throughout the world.

In the garden of Wichita House *left to right*, Miss Marie Church, Dr. Helen Kim, Miss Henrietta Gibson, Mrs. J. W. Masland, Mrs. Maria Pak Lee, Mrs. S. E. McCreless, Miss Emma Kim, Miss Unsook Saw, Miss Marion Conrow.

The Holy Spirit Was Not Evacuated

By ROY L. SMITH

IT WAS in the midst of one of the blackest periods of the war. The Japanese had forced their way down through the Malayan jungles and had taken the "impregnable" bastion of Singapore. Three of the mightiest battleships of the British navy had been sunk in the Straits. Batavia (now known as Djakarta) was in the hands of the Nipponese and the coast of Australia was wide open to invasion. Fully one fourth of the world's population was under the ensign of the Mikado.

Christian missionaries everywhere in the Far East were in prison, in flight, or in hiding. Christian services among hundreds of millions of people were under the ban. Mission property had been taken over by the military and had been converted to war purposes, with church towers being used as look-outs and church roofs as mounting platforms for anti-aircraft batteries.

Bishop Edwin C. Lee of Malaya, together with Mrs. Lee and Dr. and Mrs. Raymond L. Archer (he retires this year as bishop of the Singapore Area) contrived to escape first from Singapore, just ahead of the Japanese, and then from Djakarta, with bombs falling in their tracks. They had reached San Francisco in safety and an hour later had taken off by plane for Chicago. It was in the Palmer House in that city that I met them, representing the *Christian Advocate*—the first newspaper reporter to see them and hear their story.

The interview was a desperately serious one. It was very evident that the harrowing experiences of the previous six weeks had taken a terrible toll, but all were calm and confident. The story they told was an extremely moving one, but they told it with precision and without embellishment.

At length, having gathered the principle details—the reports of burned buildings, scattered congregations, imprisoned and martyred pastors, terrorized people—I said to the bishop, "What is going to happen now to the church in Malaya?"

His reply was unforgettable. It has continued with me through the years since, as a modern saying worthy of a place in the Acts of the Apostles.

"Do you remember," he said, "that night in the little country church in Kansas when you committed your life to Christ and dedicated it to the ministry of the Gospel? Do you remember what happened when the Holy Spirit came in upon your life and made all things new?"

Of course I remembered.

"Well," the bishop went on, *"the same Holy Spirit who came to you then is over there in Malaya now. He has not been, and never will be, evacuated. Only a few missionaries have come away!"*

With that he began to tell the stories of heroic pastors who had been thrust into concentration camps, and had there begun their ministry anew; of consecrated and convinced laymen who were using their exiles as opportunities for offering their testimonies.

* * * * *

The words of the bishop were in the front of my mind as my plane from Djakarta dropped down on the landing field at Singapore and taxied to the terminal. There was something just a bit dramatic about the situation as it reversed itself, for I had been flying in an American-built commercial plane, flown by an Australian crew, employed by the New Government of Indonesia under the name of the *Garuda International Airways*. And I had come over almost the identical route by which the Lees and Archers had gone out of Singapore to Batavia.

Quite naturally I was tremendously interested in seeing just how the bishop's prediction had turned out. The drama of the situation was accentuated an hour or two later when Bishop Raymond L. Archer drove up to the door of my hotel and proposed that we take a drive about the city, that I might see something of the work that was going on under the auspices of The Methodist Church.

We visited one great down-town church situated in the midst of a densely populated area. There is at the moment a program in progress that would thrill the heart of every Methodist if he could see it. Crowded services, hundreds of children in Sunday schools, the building beautifully kept, and a seven-day-a-week schedule of spiritual and social services conducted in five languages! The Holy Spirit is at work there.

On top of a hill in one of the finest sections of the city I visited a girls' high school under the administration of the Woman's Division of Christian Service. The school sessions must be conducted on a triple schedule — morning, afternoon, and evening—to accommodate the nearly two thousand girls who are enrolled. As many more could be enlisted if there were facilities with which to accommodate them. One class I happened to visit was engrossed in a study of the Gospel of Mark, at least one New Testament course being required of all girls enrolled in any academic year.

My second surprise came when the principal of the school told me that less than 40 per cent of the girls enrolled had any Christian

onnections of any kind. But their on-Christian parents are delighted to have them in this superb hool and many are even delighted at the Christian aspect of ie education they are given.

Two beautiful new buildings ave been completed and are in use. here are no debts, the buildings nd grounds are modern in every ense of the word, and a large perentage of the funds required for uildings and operations come om local sources. Two non-hristian Chinese brothers, proundly impressed by the performnce of the churches during the ar years, have contributed in exess of one million dollars (Maayan — one third United States alue) to the educational program f The Methodist Church in which ie Woman's Division of Christian ervice institutions have shared n a very liberal basis.

Less than a mile away I visited ie Fairfield Girls' School, another Voman's Division of Christian ervice institution, with an even rger enrollment — 2,200 in the ree sections. This school was ccupied by an artillery regiment uring the days of the occupation, nd following the cessation of ostilities had to be rebuilt and eorganized from the ground up. s great old main building was ft in a disreputable condition but as been refurbished and is a odel of cleaniness, beauty, and rviceability. The new buildings re a joy to behold. And the undreds of girls to be seen any our of any school day are a testiony to the popular interest in ie educational opportunity ofred. Here again one finds buildgs and equipment provided by cal donors in appreciation of the eroic services rendered by the urch during the days when "the oly Spirit was not evacuated."

A little less than two miles away ere stands a great boys' school ually well equipped, well supported, and with classrooms overowded. At the edge of the city was shown a second boys' school, so overcrowded, and on the mpus there stood a church which

Recess at Fairfield Girls' School, Singapore.

Tiers from Monkmeyer Press Photo Service

still shows the scars of Japanese gunfire. I will not soon forget the beautiful hardwood pulpit which had been patched in half a dozen places to hide the bullet wounds. The building serves as a college chapel and as a community church, and is filled to capacity for all services.

A hurried drive through the city of Singapore introduced me to more churches, more institutions, and more Methodists. Wesley Church, the English speaking congregation, is packed to capacity Sunday after Sunday. The people sit under the ministry of an able and consecrated young man who went out from one of the splendid churches of Indiana to serve in this strategic field.

Some of the stories I heard of the heroism of the Chinese and Malayan pastors, their families, and their laymen, left me with the feeling that I might almost be visiting the ancient city of Ephesus a few years after the Apostle Paul had fought with wild beasts and had emerged alive and triumphant in the faith. Farther north in the Federation of Malaya they told me about the hundreds of new villages the government is building as a defense against communism, and into which The Methodist Church has been invited to enter. In many of these villages new work has been started.

At the Methodist Book Store I picked up a copy of the *Methodist Message* (a local counterpart of the *Christian Advocate*) and in its columns I read the reports of evangelistic programs, church accessions, building enterprises, young men preparing for the ministry, Malayan youth gathering for retreats and summer training, women busily engaged in half a hundred endeavors, and of brave declarations on the part of pastors and people concerning political evils and social sinning.

The Book Store itself was a delight to the eye of one who has been as intimately related to Methodist publications as I have been for over two decades. The mission headquarters with its staff of highly trained accountants and business administrators was another symbol of the fact that Methodism is back in Malaya with all its efficiency and meticulous concern for detail.

It is impossible, of course, to give a comprehensive report on the work of Methodism in Malaya. That must be left to conference minutes and the annual sessions of the Board of Missions. But at least I can report this much to the church. *I found that the Holy Spirit has never been evacuated from Malaya.*

More Cooperation Essential

THE PLACE OF SMALLER COUNTRIES IN THE COMMUNITY OF NATIONS

By ASUNCION A. PEREZ

SMALLER nations recognize the fact that the success of the working principles of the United Nations depends upon a greater measure of national and international cooperation. The willingness to assume one's share in this common undertaking to bring about peace in the world is an acceptance of responsibility as well as of privileges. Such an act assumes deeper commitment to the realization of one-world ideas, the very essence of common endeavor by nations that place peace and security above other considerations. To think of others and to assist in promoting the welfare of others, particularly those of different races, color, and languages beyond one's geographical boundaries, is a positive sign of social and political maturity. Such, in my humble opinion, are the bases of international good will and understanding, the only sure treatment for human ills today.

Peoples in smaller countries, particularly in Asia and Southeast Asia, are keenly aware more than ever before that no individual or nation can claim complete self-sufficiency and enjoy fully the good things of life. The United Nations has remarkably accomplished what no other international thinking and planning for world community has so far attained. However, because of the sad and unfortunate experience of some nations in relation to other more powerful countries which were the colonizers, they have learned to move cautiously in accepting a gift or aid from these countries, even if such be only a friendly gesture, especially if there are strings attached.

The condition of certain nations in their poverty, ignorance, and low standard of living is being blamed on other more powerful countries which colonized them and kept from them the good things of life, instead of sharing with them the blessing of science, of Christianity, of education, of equality, and of justice. There are cases in history where the Christian religion as preached by Jesus became the forerunner of truth and justice. But there are also cases where it has been used as an instrument of conquest and exploitation of helpless and undeveloped countries. Can we blame them if they are suspicious? We cannot if we are honest and sincere in our desire to rediscover the vital causes of the illness of the present world.

The smaller countries, through the United Nations, are fast learning that no matter how weak and underdeveloped they are and no matter how extensive their economic and social problems may be, they can still contribute to the peace of the world. They must strive hard to develop their own resources and they must make the most of the assistance from the United Nations, technical and otherwise. They must seek to harness their manpower, agricultural resources, and raw materials to raise their standard of living; to improve health and sanitary conditions; to reduce illiteracy; and to increase food production through more enlightened and scientific farming. To this end, they desire very much to have friends among the powerful and advanced countries which fully appreciate their honest and sincere efforts to be free from domination. As it is, they are overwhelmed and bewildered by the propaganda of the communists and are therefore confused and unable to decide which side to take.

The common fate of many smaller countries has strongly united them in a commitment to a common ideal of freedom and independence. They are not so much concerned about the cold war between the two great powers —the United States, the champion of democracy, and Russia, the champion of communism. Perhaps if the former would somewhat change its approach by showing more of its good intentions and examples rather than its power in endeavoring to hold smaller countries for democracy, the millions of dollars in aid would get better reception and would be better appreciated. The excellence of democracy as a way of life can be better understood and lived on the basis of a good neighbor policy. Then it may not be too late to win the confidence of these smaller countries.

To summarize, let us bear in mind the following factors which are fundamental to our understanding of smaller countries with their deep interest in world peace and their justifiable concern for domestic well-being:

1. Smaller countries are more concerned with higher standards of living, more and better food

or the starving millions, and reater opportunities for self-overnment.

2. Theirs are underdeveloped ountries, and some are rich in aw materials; their basic economy agriculture, with plenty of man ower.

3. They recognize the greater nd more pressing problems of ealth, and of the need for more echnical assistance and funda-ental education.

4. After World War II, the rise f strong nationalism has been ne common experience of all. Vith this deep-rooted longing anned by the willingness of the owerful and altruistic nations to et free their colonies, the more nfortunate ones, whose colonizers re not as keen as others in recog-izing human destiny and the in-lienable human right to be free, ave given expression to their truggle for freedom even at the ost of supreme sacrifice. These re the countries which are un-ecided which side they should ake.

5. Powerful nations must recog-ize the principle that has guided uman destiny from time immemo-ial, if peace is to be attained. he United Nations through all s international agencies, special-zed services, technical assistance, nd related non-governmental in-titutions, has rendered consider-ble service by helping the smaller ountries to cope with their own conomic, social, and political roblems. It has greatly aided hem in their efforts to realize heir dreams for better living, with igher standards, more food, better omes, increased man power due o better health, increased income —all because of technical aid.

6. Smaller countries have no mbition for territorial expansion.

7. They realize the urgency of oing their job to make full use f their natural resources, so that heir country can be strong and ree.

Mrs. Asuncion A. Perez, former Administrator of Social Welfare, Philippines Republic, is a member of the Commission of the Churches on International Affairs. Also, she is president of the Philippine Wesleyan College, Cabanatuan, and chairman of the Board of the Mary Johnston Hospital in Manila.

8. The specialized services of the United Nations have awakened the minds of these people to the fact that their economic needs, high mortality, difficulty in transportation, and lack of knowledge in scientific farming, as well as their needs for better labor and capital relations, education, and other social and economic measures, call for international thinking and planning. But the ultimate solution of their problems lies within their own initiative and leadership, based on their undivided awareness of the nature and extent of their problems and on their abilitiy to work out effective plans and programs.

CHRISTIAN ART

Thanks to the World Christian Art Project of the Committee on World Literacy and Christian Literature, Christian fellowship around the world is taking on a new dimension. Believing that fellowship is two-way traffic—we not only give, we also receive—the committee has launched a venture in understanding through World Christian Art Christmas cards which give new insight and understanding of the gospel.

Cards are reproduced in full color and are available from the Committee on World Literacy and Christian Literature at Room 1031, 156 Fifth Avenue, New York 10, N. Y. The Woman's Division is one of the cooperating agencies in this work.

Ten-Year Witness

For ten years the 170 million Christians in churches related to the World Council of Churches and the International Missionary Council have had a channel for making their Christian convictions known in the field of international affairs.

The jointly sponsored Commission of the Churches on International Affairs was founded at Cambridge, England, in 1946, at a conference chaired by John Foster Dulles, with the late Dr. Walter van Kirk and Dr. W. A. Visser 't Hooft acting as secretaries. Forty-four persons in twenty-nine countries make up the present membership of the commission.

There is a network of national commissions in twenty countries and some 350 "correspondents" in over seventy countries. The commission has offices in Geneva, London, and New York, but staff members are more apt to be found in the trouble spots of the world than in their offices.

When the voice of the churches, through official denominational or interdenominational statements, becomes clear on a given point, the CCIA undertakes to present their point of view in the halls and offices of the United Nations or the capitals of the world. By its nature the CCIA program must remain flexible and in some of its important aspects largely confidential.

Commemorating the CCIA's tenth anniversary, a special issue of the *Ecumenical Review* will carry material on the Church and international affairs. The article by Mrs. Perez was written for that issue and is reprinted by permission. Copies of the *Ecumenical Review* may be secured from the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y. Price, 50 cents.

They, Too, Are Local

An Inquiring Reporter Interviews Members of the Staff of the Woman's Division —

PERHAPS it is the increased emphasis on the local church as a quadrennial goal, that is responsible. Or perhaps it is the reiteration of the fact that "all action is local." Maybe it is both. Anyway, interest has been expressed lately in various parts of the country and by women engaged in various lines of work in the Woman's Society of Christian Service and the Woman's Division, as to service rendered in their local churches and Societies by members of the staff of the Woman's Division of Christian Service at 150 Fifth Avenue. THE METHODIST WOMAN aims to answer inquiries of Methodist women so far as it is able. After the manner of an Inquiring Reporter, therefore, we started asking questions, and obtained interesting and encouraging replies.

In practically all cases, staff members moving to New York City have joined local New York churches as full or affiliate members. In a few cases where they must travel the major part of the year in the execution of their official duties, they have retained their membership in their home churches. These local church affiliations represent a fair cross section of sizes and types of Methodist churches in and near New York City. They range from Christ Church in the heart of New York City, with its membership of approximately 2,000, to the neighborhood churches in outlying and suburban areas.

Most staff members are members of the Woman's Society of Christian Service, though a few have their membership in the Wesleyan Service Guild. For the most part their activity in the local Society or Guild is not confined to membership, but is rendered also through some office.

From a "sampling," we found one or more serving in the following capacities in the Woman's Society: president, vice-president, secretary of Promotion, secretary of Missionary Education, secretary of Literature and Publications, secretary of Spiritual Life, circle chairman, members of the Committee on Program. Many offer the hospitality of their apartments for circles and committees.

A large percentage are members of the official boards of their churches; some as elected stewards, some as chairmen of commissions. Of the commissions, more staff members apparently serve on the Commission on Missions than on any of the other three. However, the Commissions on Membership and Evangelism, on Finance, and on Education are also included.

In at least two cases staff members are on the Pastoral Relations

Committee of their churches. One is a member of the Music Committee. Two work in the church school, as pianist and as teacher in the Youth Division.

It is safer in such a study not to mention names, but there is one exception we feel moved to make. Sometimes we jump to the conclusion that a treasurer lives only in the realm of figures and finance. Surely a treasurer's job is time-consuming enough to warrant such a conclusion! But we should like to point, as an example of diversity of talent and activity, to the treasurer of the Woman's Division, Miss Marguerite Harris. Miss Harris' activities in her local church, Metropolitan - Duane Church, New York City, include service as secretary of Literature and Publications in the Woman's Society; membership on the official board; co-chairman of the Commission on Education; and pianist for the church school.

We feel sure that we could have drawn out other services rendered; staff members are modestly inclined to an "I didn't know you cared about *that*" answer, when questioned. But from this sampling, comes evidence of interest wide and deep and a first-hand acquaintance with local situations that refutes any "ivory tower" viewpoint. We feel convinced that staff members "know whereof they speak," and that their concern for local action is no secondary consideration.

God's Mysterious Ways

By LOIS MARQUART

WORKERS in rural areas see those who "hunger and thirst after righteousness" being satisfied through Christ and His Church. Just how lives are transformed we cannot always tell, but we who work as instruments of His can testify to God's mysterious ways.

God works through human instrumentality as in the life of a woman who frequented taverns and used God's name in vain. The local women had her on their hearts. They invited her to the Woman's Society meeting and the church. Her life was changed. One day we rejoiced to see her standing behind a pulpit leading a worship service.

However, more often, lives are touched in less spectacular ways. It may be

—a youth, weary after a basketball game, taking time to read a devotional message in *Power*.

—other youth going on a Christian Witness Mission to invite other youth to Christ.

—a child learning his first table grace at a vacation church school, and insisting upon the family using it, too.

—youth taking the hours of 12:00, 1:00, and 3:00 p.m. in a county-wide 24-hour prayer vigil.

—an MYF befriending a boy on probation.

—a farmer, because of his experience with the Lord's Acre program, "practicing the presence of God" in his field by stopping his tractor under a tree and having "a little talk with God."

—a woman who first saw little of interest in the Woman's Society becoming committed to the task of a district officer.

—a Youth Fellowship team leading worship services for ministers on vacation.

—a float entered in a county fair parade by youth—injecting a spiritual note in an otherwise secular affair.

—a county Young Adult group voting to raise money for one heifer to be sent for overseas relief—to have the idea catch hold in the county, and money for twenty heifers raised.

—a Soil Conservation agent having a prayer at the close of a soil conservation tour for Methodist ministers and laymen.

—persons enough concerned about those outside the church to visit and participate in evangelistic missions, with the end result that more members were added to church rolls in less than two years than in the previous ten years.

—youth dedicating their lives to full time service in the ministry.

—families coming to an altar at the close of a county-wide tent meeting, dedicating themselves to the Christian life and pledging to have family worship.

As we witness spiritual needs being met and lives changed through the love of Christ, we feel a Hallelujah Chorus welling up within . . . and we bow and breathe a soft Amen.

GRACE

We have to work as if everything depends upon us, and we have to pray and trust as if everything depends upon God, and only when we hold together the two apparently contradictory sides of the matter do we comprehend the richness of the Christian doctrine of grace.

—JACK FINEGAN, *Beginnings in Theology*, *Association Press.*

U.S.-2's REPORT

"I'm still waiting for the wonder and newness of rural work to wear off and the 'everydayness,' which we were warned about, to set in," wrote one of the U.S.-2's last spring. U.S.-2's are young people who volunteer for two years' service in the United States —college graduates with a genuine Christian experience who take a special summer training course to fit themselves to serve in the home mission field.

In the year 1955-56, eleven young women chose Town and Country Work. "I don't think I could have made a better choice," one of them declared. "I find many opportunities to use 'everything I have' and sometimes more than I think I have, but somehow with God's help I come through. I have had disappointments, but most of them have come because of my selfish love. One must love people for what they are and not for what one thinks they might become. I must remember what a friend said to me: 'People change, but they change slowly.'

"I am learning each day that to find and meet all the needs of all our people calls for more than a Sunday church program; it calls for a seven-day-a-week program. Through visiting has come my most satisfying and spiritual growth. I wish that each individual could have such an experience."

"There is satisfaction," wrote another, "in reading the papers written by intermediates stating their beliefs about God and noting the thoughts they have expressed. There is satisfaction in seeing a large group of youth and their leaders enjoying a subdistrict valentine banquet — 130 of them, when the average attendance at such meetings has been 60. There have been disappointments, too, in my first six months of rural work, but I could not ask for a better opportunity to serve God and mankind."

Cooperation Pays Off . . . IN NEW BUILDING

By ANNA THIELZ

THE dates May 16-20 were very important in Gary, Indiana, particularly to Campbell Friendship House. During this four-day round of ceremonies the new gymnasium-auditorium addition was dedicated.

On May 16 Mrs. W. H. McCallum, representing the Woman's Division, spoke on the "Fruits of Discipleship." "It is perfectly amazing how the world looks to the church to point the way to brotherhood, to international good will, to world order. . . . It is only as people learn to work together toward a common goal of purposeful living that we can hope to create the kind of world where people may live together in peace and harmony."

On Youth Day, May 18, Jesse Owens, former Olympic track star and now director of the Illinois Youth Commission, discussed "Sports and Sportsmanship." May 19 was Friendship House Field Day with athletic contests, climaxed by a teen-age frolic in the new gymnasium that evening.

The actual presentation and dedication took place on Sunday, May 20, the main address on "Constructive Citizenship" being delivered by Dr. William E. Clark, a former director of Friendship House and now pastor of the First Methodist Church, McAllen, Texas.

According to Miss Emma Freeman, executive director of Campbell Friendship House, "the realization of our dream for a new 'gymtorium' is not due to any one person, but hundreds of folks working as cooperative citizens to get a badly needed job done." Funds came from the Woman's Division of Christian Service, the Methodist churches of Northwest Indiana Conference, the United States Steel Corporation, and countless individuals and neighborhoods throughout the Gary area. The agency has been serving the crowded central district neighborhood for forty-four years.

Gary Post-Tribune phot

Jesse Owens, former Olympic track star and now director of Illinois Youth Commission, and the Hon. Peter Mandich, boyhood member of Friendship House and now mayor of Gary, surrounded by young autograph seekers at Campbell Friendship House "gymtorium" dedication.

The purpose of the settlement may be summed up in these words:

"I am a teen-ager and alone, and you talk with me; you help me t make friends and give me interest ing things to do. I am not a delin quent; perhaps because you sho me a better way."

"I am an adult, and you are friend and help me to live in m community in harmony with m neighbor."

APPRECIATION

It was graduation time at Eliza Bowman School in Cienfuegos, Cuba. Miss ary Woodward has seen many darked boys and girls receive their plomas in the years she has been a issionary teacher at this institution. his year Raul Vergara, the school cretary's son, was among the graduates. Raul, like a number of other idents, received a scholarship made ssible by money sent each year rough the Woman's Division. A few ys after graduation Raul brought iss Mary a carefully typed letter. "Will you please send this to the es who gave me my scholarship?" asked. So from Raul, in his own rds, this letter is sent to all the men in the Woman's Society.

MY NAME is Raul Vergara San Miguel. You knew it, but I had to begin ith something. My heart is full gratitude because you made it ssible for me to study in my loved Eliza Bowman School.

Christian love is marvelous. It something hard to believe that ere are yet people with enough ve in their hearts that without nowing a boy, a foreigner who ves thousands of miles from your me, from whom you don't exct anything in return, you pay r his studies throughout a lot of ears.

I have had that opportunity. ou began about ten years ago, hen I was in the second grade. have acquired the education that e school gives, the best one at is given in my city, but also have received in my heart some the influence of Christian love. began to know Christ at the hool. Then my mother took me the church and I learned more out Him. I saw the works of e American missionaries that ve been my teachers. I saw how rd they worked, what love they ve toward all their pupils, and understood that it was the inence of Jesus Christ that made em act in that way.

I learned to love the school. It something that I can't explain ry well, I feel that this school rms part of my life. I look at and think that it belongs to me.

I have not been an excellent student and my conduct has not been as perfect as it should have been. I played a lot during those years, and that was the reason why I had to attend the fifth grade twice, but my record at the school is not too bad.

After I finished sixth grade, I entered the English Department, and at the same time, in my free time, I began to study high school subjects in Spanish. It was hard at first, but when I became accustomed I found it easy to study both things at the same time.

Now I have finished. I have studied in this school from the kindergarten through the eighth grade. Next year, I will continue my high school in the Cienfuegos Institute. Then next year, too, I will graduate from high school. I expect to continue my studies in the Havana University. I want to study law. When I have finished, I wish to enter politics in my country. If I can, I will prove to you and everybody else that the lessons we learn in the Eliza Bowman School will last through the years, and that if we put them in practice marvelous things may be done.

Now, I want to express my gratitude toward you. I may say thanks to you, I may express it in different ways, but after thinking a lot I came to the conclusion that the best way is by saying this: I promise you, in the name of Jesus Christ, that, after I have finished my studies and may be gaining money, some day I will pay the studies of a boy or girl that may need it. I will pay it anonymously as you have done, and so I will have the satisfaction of knowing that the other boy or girl had the opportunity to study in my Eliza Bowman School.

Thanks a lot for what you have done for me, and also I promise you that I'm going to do all I can to make good and to prove my appreciation.

Gratefully yours,
RAUL VERGARA

YOUTH WORK

FROM PENANG TO SARAWAK

By CAROLEE LITTLE

FOR a two-week period, I accompanied forty-five young Christians on a retreat up Penang Hill, Malaya. We called this outing a Bible Camp and had study periods each day under dedicated Asian leadership. The breath-taking majesty of that setting 3,000 feet above the port city of Georgetown pervaded the camp. Christian fellowship was enjoyed as we did our own cooking and planned our worship. Even though there was the usual amount of fun, many things are happening now in Penang because our Methodist Youth Fellowship found time for serious study and prayer.

With all of this tiny country aquiver with excitement and urgency, our young people feel that they too must witness. Consequently, during the week following the retreat we met in the church for prayer each morning before breakfast. We had previously organized the group for visitation evangelism. These groups of twos and threes called each day on many prospective young Christians or drifting and dormant Christians. It is truly an inspiration to work with young people who take their faith seriously.

Outreach

Although the Methodist Church in Malaya is only sixty-one years old, its outreach has already begun. Two lovely young Chinese nurses have sailed from Penang to join two other young Malayan missionaries in Sarawak, Borneo. Many young people are volunteering for full time Christian service. Even though many are still in school, they are sharing what they have. The Penang Methodist Youth Fellowship has turned over to the Home Missions Board the salary for one of the new missionaries to Borneo.

The Woman Who Opens Prison Doors

By HILDA LEE DAIL

MISS BESSIE OLIVER, a missionary to Korea for over forty years, was honored recently by that government whose people she has served so faithfully. Standing in the office of the Minister of Justice, this modest little woman from Unadilla, Georgia, listened to a letter of appreciation for her contribution to the spiritual guidance of women inmates in Taejon Prison.

"You have rendered valuable services by delivering lectures on religious subjects weekly since April, 1953. These have assisted greatly in accomplishing the reformation of many of the inmates," Justice Minister Ho Lee read. Along with the citation Miss Oliver was presented with a silver vase, made in Korea and bearing an engraved cluster of the national flower.

Many officials, photographers, and reporters were present for the ceremony. They listened carefully as Miss Oliver expressed her appreciation for the interest the Prison Administration Bureau takes in the spiritual guidance of the prisoners. "You have treated them as human beings and fellowmen. Taejon Prison can well be called a model prison," she commented.

Thirty-two former Communist women prisoners have been converted to Christianity through Miss Oliver's influence. She has paid tribute to the American Methodist women who make her work in Korea possible. In a letter to Miss Margaret Billingsley, she wrote, "I have tried to make the folks at the prison understand that what I have been able to do has not been just personal, for friends in the United States and here in Korea have helped me. The Bibles, hymnals, pictures, clothing, the organ, care of one of the prison babies in the Taejon Center Baby Fold, and all the other gifts have been supplied by friends who know Christ and serve Him too."

The work among the prisoners presents a special challenge, since most of the women are there because of the part they had in the Communist invasion. Some came from the North to work in underground activities for the Communist cause, and others cooperated with them. Still others are only victims of circumstances and not Communists at heart. Miss Oliver has helped to demonstrate that Christianity has more to offer than communism. She has found her deepest joy in seeing the Holy Spirit transform these lives.

Sometimes it is a matter of long periods of patient work with them, but the progress is indicated in the story of the past year. On Easter Sunday, 1955, two young women were baptized and ten received as probationers. All ten of the probationers have now received baptism and another group of twenty-one are in preparation. One young woman who decided to study said, "What am I to do? My term in prison is almost up. I have only two months more, and yet there is so much more for me to learn about the Christian belief. I want to know more."

The secret of Miss Oliver's success is her great love for Korea and her understanding of its people. She maintains that to teach the democratic way "We must love them first in the Chritsian spirit." Since she first arrived in Korea at the age of twenty-four she has shared all the heartbreaking experiences that have come in the life of this struggling republic. Her first trip to Chunchon from Seoul was made on horseback, taking two days to complete the journey. Now in this jet age a grateful Korean people pays tribute to the woman whose heart has kept pace with the times.

During all these years she has served in evangelistic and educational work. In 1931 she was ordained as a minister and admitted into the conference of the Korean Methodist Church. For the past three years her appointment has been in Taejon. The work among the prisoners is only one phase of her busy life as a social-evangelistic missionary.

Miss Bessie Oliver, missionary, being honored by the Korean Government for her contribution to the spiritual guidance of women inmates in Taejon Prison

Dedication Service

For the Home of a Refugee Family

By HAROLD T. MILFORD

OPENING SENTENCES BY THE INISTER: Brethren in Christ, "all at are with me salute thee." 'itus 3:15) "Peace be both to ee, and peace be to thine house, d peace be unto all that thou st." (I Samuel 25:6)

INVOCATION BY THE MINISTER: t us pray. Almighty God who dst create this world and made many nations one family to vell therein, we pray Thy bless- g upon this home and upon ose who have come from afar take up their abode in this new nd which Thou hast blest so undantly. Make this a place peace and love, where every orthy hope and aspiration which s enriched the anticipation of is new beginning may be joyfully lfilled. May the memories that e enshrined in the hearts of ese people enrich their lives as th faith they now face the fu- re. May the chief desire of their arts be to fulfill Thy will and live according to Thy law. May ey so trust Thee and Thy ways at the hope now so radiantly ve in their hearts may never e and that they will believe, en when facing their greatest oblems, that all things work to- ther for good to those who love nee. So may Thy peace abide re, Thy presence bless and the ht of Thy countenance fill every rner of this house, through Jesus rist our Lord. Amen.

THE LORD'S PRAYER BY THE MIN- TER AND PEOPLE

HYMN: "Bless the Four Corners This House," No. 433, *The ethodist Hymnal.* (May be sung the tune of St. Agnes without frain.)

ACT OF DEDICATION BY MINISTER D PEOPLE *(responsively):*

In the name of the Father and of the Son and of the Holy Spirit we dedicate this home to the glory of God, remembering to give thanks for His divine providence in bringing to our shores and within the bounds of our fellowship this new family from afar. We commit to His love and care all those who make this place their home.

And the Lord said . . . I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house . . . and mine eyes and mine heart shall be there perpetually. (I Kings 9:3)

We dedicate this home to the highest hopes and aspirations of those who are beginning life anew in this land of promise, praying God's blessing to abide here always.

The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace . . . (Haggai 2:9)

We dedicate this home to holy love, to the noblest ideals of family life, to mutual affection, and harmonious relations.

The Lord make you to increase and abound in love one toward another, and toward all men. (I Thessalonians 3:12)

We dedicate this home to be a haven of friendship where all men shall be welcomed as brothers, and where the love of Christ shall control all relationships.

If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. (James 2:8)

We dedicate this home to be a stronghold of faith, trusting to God's care the years and days that lie ahead. Unto Him be all honor and glory.

MINISTER AND PEOPLE:

Send Thou Thy blessing, Lord, this day,
And wilt Thou here make known
Thy holy presence which can make
Of these four walls a home.

May every hope and every dream
By love be purified,
And may Thy presence through the years
Bless those who here abide. Amen.

PRAYER OF DEDICATION BY THE MINISTER:

Let us pray. Almighty God, we dedicate to Thee this new home and all who dwell herein. In Thy great mercy Thou didst see fit to bring these friends to this New World and hast put into their hearts a new hope. We give Thee thanks for our land of peace and for all the blessings with which Thou hast blest us. Now, we pray Thee, look with favor upon this new home and grant that this shall be a household of hope and love, wherein Thy Name shall be honored and Thy will shall be done. Bless every memory so sacredly enshrined in the hearts of these people, and take from them all fear of the future. Grant unto them courage born of faith, the blessing of health, the security of prosperity, and the peace of contentment. Grant unto them a sense of belonging and the realization born of experience that this our home is their home, our people, their people, and our God their God; through Jesus Christ our Lord. Amen.

VOCAL SOLO: "Bless This House."

WORDS OF GREETING BY THE MINISTER, CHAIRMAN OF REFUGEE COMMITTEE, OR OTHERS

HYMN: "Blest Be the Tie That Binds," No. 416, *The Methodist Hymnal.*

BENEDICTION

Week of Prayer a

October

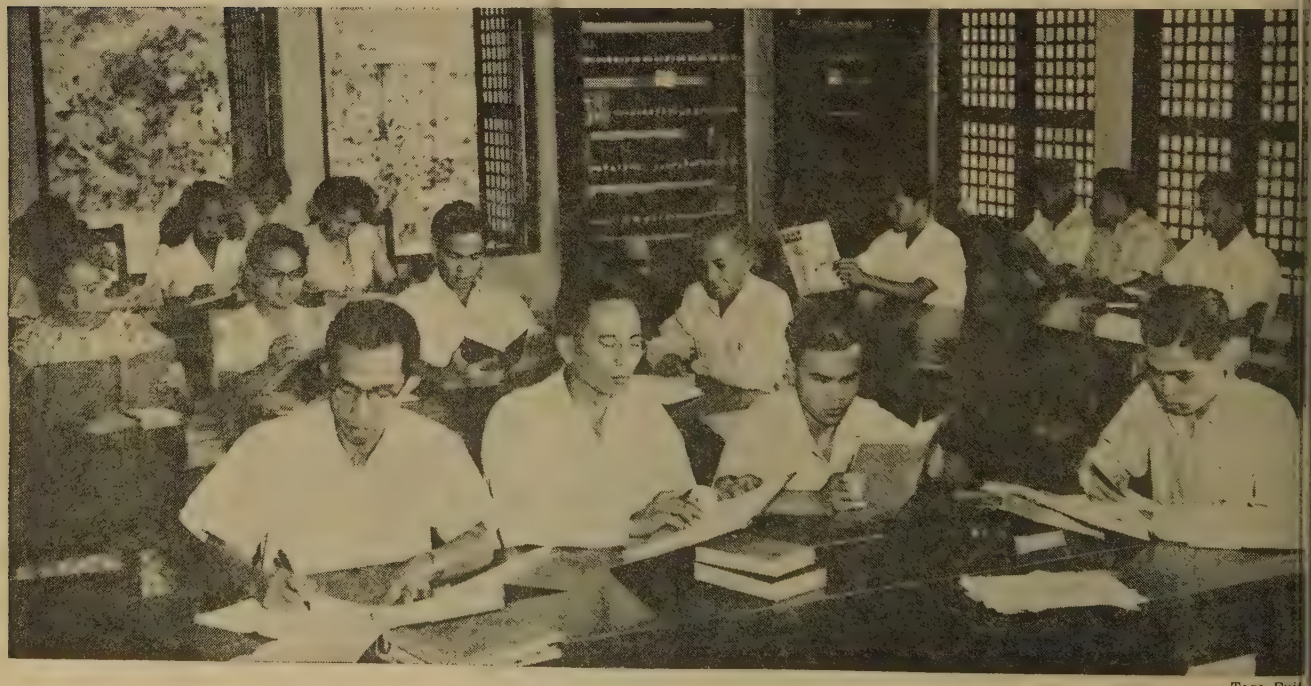
Dollars can train leaders to answer the plea for "this strong Jesus-religion" in Malaya where 92 per cent of the population are *not* Christian.

Leon Kofod

Personnel Needed, Too

The giving of money during the Week of Prayer is a natural outgrowth of the loving concern stimulated for the objects of prayer, but often the transformation of this money into buildings has to be delayed because those who prayed did not also give of their most precious substance — their daughters. Hands to build must also be given by the women of America. When you kneel at the altar this year, remember that the destiny of many lives is indissolubly intertwined with the Week of Prayer and Self-Denial and with your response to this opportunity.

Lack of funds hampers efforts to carry on programs of training to meet government and Christian standards in Philippine Institutions. Week of Prayer offerings will help to give more young people broader training for Christian leadership.



Toge Fuji

-Denial Recipients

Workers and money are needed to provide outside leadership as well as refresher courses for those already on the field who train these capable Burmese Bible women.

Leon Kofod

956

WEEK OF PRAYER AND SELF-DENIAL OFFERING

944	196,279	
945	236,306	
946	271,373	
947	312,101	1,016,060
948	360,358	
949	365,933	
950	372,218	
951	392,280	1,490,791
952	420,056	
953	468,496	
954	463,571	
955	483,023	
	4,341,998	1,835,146

olding Institute, Laredo, Texas, must have help to rise from ruin to greater service to lexican groups on both sides of the border. 1956 Week of Prayer funds can make possible a full-fledged high school.

HANDS FULL OF POWER

By MRS. FLOYD BONAR, *Vice-President, West Virginia Conference*

CALL TO WORSHIP:

"This is my church—
I must give earnest heed
To its great program and its every need,
Else I must feel that I have failed indeed
My church—Christ's church."
(Marshall M. Morgan)

HYMN: "Rise Up O Men of God!" (*The Methodist Hymnal*, No. 267, other suggestions: 421, 300, 471, 182, 233, 417.)

PRAYER: (That we may be receptive to the guidance of God and grateful for His redeeming love.)

SCRIPTURE: I Corinthians 12:4-20, 27.

MEDITATION: Hands Full of Power.

In looking at our second goal, "Accepting Responsibility in the Total Program of the Local Church," let us ask ourselves, What *is* the total program of our church? Do we really know? Are we concerned? Or, have we allowed ourselves to become so absorbed in the work of the Woman's Society that we have failed to realize that our work is only a part of the total program of the church?

Think of woman's work in the church as the "helping hand!" We do have such strong, capable hands that can do so much for the Master. Let us consider how we can be helping hands in our church. (Use parts of the article on pages 26 and 27 in presenting the following points.)

I. *Hand to Point the Way.* How can we help in the church school, the extended sessions, daily vacation Bible school, the church nursery, and in the study courses? There are so many ways the church can tell of God's love!

II. *Hands to Show the Influence of the Church in National and World Affairs.* How much we can do to support good government at home and abroad by our attitudes —*if* they are Christian! Our hands *can* bring world peace, if we use them!

III. *Hands to Help People.* As church members, do we really support the World Service program of our church? (Strong programs in all the churches could be the cheapest way to world peace!) Do we understand the working of the church Commissions on Missions, and Membership and Evangelism? Do we follow this leadership?

IV. *Hands of Understanding and Cooperation.* Get the latest copy of the Methodist *Discipline* and, using the index, find and discuss the functions of the various commissions. How many do we have in our church? Are others needed? Do we support the programs they sponsor? Do we cooperate in all that our minister and church leaders plan? Do we withhold "gossipy criticism" and offer constructive suggestions?

V. *Hands to Receive and Give Spiritual Help.* What truly needed help we can give our churches here! (Refer to Scripture portion read earlier.) Kagawa tells us in his lovely poem "Discovery" (read whole poem) that—

". . . a secret plan
Is hid in my hand.
That my hand is big,
Big,
Because of this plan
That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world,
Using my hand!" [1]

Using *our* hands! Look at our hands. Ask yourself, How can God use *my* hands in His church? Am I willing to be used by Him? As we have a moment of silent prayer will you offer your hands, your abilities, for Him to use as He sees fit in *our* church?

CLOSING PRAYER: "Lord, take my lips and speak through them. Take my mind and think through it. Take my heart and set it on fire. Use *me* in Thy service to the honor and glory of Thy name; through Jesus Christ our Lord. Amen." [2]

[1] From *Songs From the Slums* by Toyohiko Kagawa. Copyright 1935 by Whitmore & Smith. By permission of Abingdon Press.

[2] Francis B. Sayre, *The Upper Room*, May-June, 1956, June 15.

Suggestions: Briefly describe the church commissions in cut-out paper "hands" or "churches." Pass to members of the group to be read as you discuss the organization of your church. For the closing period of dedication, have each person write on a slip of paper, previously provided, what she could do for her Lord in her church. Arrange a worship setting of sculptured hands or a small church placed at the foot of a cross or below a picture of Christ. These slips could be taken to the foot of the cross, or the group might be asked to face the setting with hands extended in an offering of service as the closing prayer is given. In any plan you use, be sure to close with a dedication of one's own service to the support of the local church program.

Further Program Suggestions

A. Review. Refer briefly to articles in the October issue of WORLD OUTLOOK and THE METHODIST WOMAN which illustrate the fine uses of hands mentioned above.

B. QUIZ involving the heart, head, hands, health.

1. Four "I's."
2. "Voice of the churches."
3. "Make your heart glow."
4. "My heart is full of gratitude."
5. Write by October 30. To whom?
6. Pianist plus. List offices.
7. "Engrossed in study." Of what?
8. "A liberal education."
9. Health problems in Cuba.
10. New gymtorium. Where?
11. Name the projects for Week of Prayer.
12. Name the members of the Woman's Division from your jurisdiction.

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

OTE: The following is part of the annual report made y Mrs. Eichinger, secretary of Promotion of the Pacific orthwest Conference. The figures apply to her own nference; but the general thought is applicable to ost conferences, and merits thoughtful consideration.

CONCERNING MEMBERSHIP

By MRS. WALTER A. EICHINGER

ON JUNE 1, 1951 we had 18,599 members and in June of 1955 we had 20,138 or a net gain of 1,539 in total adult membership. The ext figures that I am going to give you will no oubt be very disturbing and of great concern to ll. In that same period of time we added 7,130 ew members, but had a net increase of only 1,539. Vhat became of the 5,591? When we realize, as e must, that 5,591 is not just a numerical figure ut that it represents women and that each oman is a treasure, we begin to see the seriousess of our problem.

Are we counting women as members just beause they attend one or two meetings of the Voman's Society or circle? Let us be sure that ach member we count has been invited to join nd has given her consent before we count her a ember. Recognition should be given to new embers at least once a year, and there are beauful ceremonies available that can make this one f the high points of your program.

A good plan also is to prepare a membership acket to be presented to each new member. This ould contain the Purpose of the Woman's Society f Christian Service, *A Widening Way, Thy Footeps Tracing Eagerly,* a leaflet on the program pics for the year, and any other pieces from our ealth of fine material that you would like to include.

Another reason why we cannot find the 5,591 omen may be inaccurate reporting. Far too many mes groups of women get involved in a discuson of how to count members and waste a great eal of valuable time in so doing, when the policy f the Woman's Division is so simply stated that here is no problem here to be discussed. A woman ther is or is not a member according to the ery easily understood directions given on the first age of the local Record and Report Book and so in the Handbook for Promotion. It is unforunate that we put undue stress on one third of ur threefold membership requirement because it the only tangible part, when without the other two thirds of the requirement, which are our prayers and our services, the gift of money would be of comparatively little value.

The one thing to be remembered in our policy for counting members is "no name shall be removed until the woman herself has been consulted in a spirit of cooperation and understanding." If she asks that she be no longer counted a member, her name is removed from the membership roll but put on the responsibility list. She remains a responsibility of the local church as long as she lives in the community and does not join another church. It is not possible for a membership chairman or even a Committee on Membership to hold a meeting and decide that they will drop Mrs. Smith or Mrs. Jones from membership because she does not seem to be interested. In a personnal visit with her by two understanding members, and in a spirit of cooperation, it may be found that she needs the fellowship and inspiration of the Woman's Society even more than do our active members.

Could it be that we have not done what we should to help this woman find a place in our organization, where she can use her talents and know the thrill of participation? She may feel she is not needed, or wanted, or even missed if she does not attend. You know, as I do, that some people may seem to be uninterested when actually they are reticent and find it more difficult than others to make friends. We need to remember always that every woman is a treasure and our purpose is "to unite all the women of the church in Christian living and service."

Another reason why our net gain in the four years is only one out of seven new members may be that our programs are not as interesting as they could be because we do not give enough attention to program planning. There are so many organizations competing for the time and talents of busy women and if we are to hold our members, we need to have our meeting very well planned to give information, inspiration, and fellowship. We have excellent program material that covers a wide variety of interests so that every woman can find something of interest in it, but it needs an active committee to plan each meeting carefully if we are to hold the interest of our members.

(*Continued on page 28*)

The Loc

OUR responsibility as Christian women, to the local church, would in itself be a goal sufficient to engage all our powers for the quadrennium. The goal itself and the implementation—or interpretation—is quicky stated:

To accept responsibility in the total program of the local church

By

Attending church services regularly.
Giving time, talent, and support systematically and thoughtfully.
Sharing in church and community programs for all age groups.
Helping train youth and students for Christian responsibility.

Each of us reading the words will have little difficulty in seeing their personal application to our own situation—though of that we will say a bit more at the close. What may not be so immediately apparent is the vital significance of the local church in the life of the Christian, from St. Paul's day on.

It is appropriate that one of the approved studies this year deals with the local church. St. Paul's letters to those little groups of early Christians touch repeatedly on the problems and the possibilities which we find today in our local situations. His frequent use of the term "saints" in addressing those early followers does not imply the perfection of life we connect with it today. Read his injunctions against envy and contention, against ambition for high office, intellectual snobbishness, discrimination, factions. It is easy to see that the church from its beginnings has had to combat "fighting within and fears without," a more serious threat than hostile governments or political persecutions. Yet, it has survived and grown to impressive strength, and through the centuries when other institutions have waxed and waned, this—the Body of Christ—has survived and proved itself both human and divine. It is a fellowship that endures and without which we, as Christians, would find it difficult, if not impossible, to hold firm.

Those little churches of Paul's day differed probably from one another as widely as do the local churches which hold first place in the heart of all of us. Will you think for these next moments of the church that you would name as having the most influence on your own life, and relive briefly some of the factors that made it so? . . . Different as the external settings are, we are likely to find much to claim in common.

It was in the local church, in all likelihood, in our early days that we received knowledge of the mission field and its challenge. A group of thirty women, conference and district officers in all lines of work in the Woman's Society of a widely spread area, were asked recently how many of them received their missionary interest before the age of twenty. Without exception, all had. The missionary speaker from the pulpit opened, to many of us, windows of the soul and mind through which we have continued to look around the world.

How about the use of your talents, even those you were at first reluctant to put into operation? The Sunday school, the vacation church school, the church program where speaking and song and

hurch

e use of musical instruments were featured pro-
ded a field for development. How many of you
aders, who now hold office in the Woman's So-
ety, had your early training in the children's or
outh group of your local church? You are now a
ient speaker. Can you remember that first time
ou found yourself on your feet in front of an
idience which seemed to be heaving up and down
or was it merely your knees that were unsteady?
ole-playing was unknown in the early days of
me of us; but a message somehow conveyed it-
lf through skits and impersonations, albeit with
e prompter's aid. How old were you when you
ere first considered adult enough to wait on table
a church supper or social? To bake a cake? To
lp decorate for the Christmas entertainment?
whatever age, it was presumably the local
urch that gave many of us the start from which
e have continued to go on. And to it, we are
ateful.

Look back again, if you will—this time to an inti-
ate and tender experience. Do you recall cer-
in men and women whom you held in high re-
rd, because of their true nobility of life? They
ere not necessarily rich or famous; but they
ere good, and the purity of their goodness made
em great. Take a moment to let their faces pass
fore you—to recall their voices—to recapture
e sense of uplift and blessing that came to you
their presence. Not all were outstanding Bible
holars, who made the Bible live for those chil-
en they taught. Not all were accomplished
anists, who were in their places rain or shine to
ad the music. Their contribution lay in the hu-
lity and earnestness of their effort, their desire to serve God, their love and interest for the people around them. To you who treasure their memory, they are indeed a hall of fame. They were the essence of the local church. . . .

The word *Discipline* is more familiar to Methodists than to most people outside the denomination. It is the name given to the official rules of Methodism—the highest law of our own church. It is well named. We might say that the program of the local church provides a "discipline" with a small "d" for its members. It encourages regularity and punctuality. It expects the best of each of us, whether we are in the mood or not. It holds before us the concept of ourselves as stewards of God's bounties to us, material and spiritual. It holds a standard unequivocally high for thinking and living: a standard from which we may sometimes wish to deviate, but which compels the best in us and holds us true. For if we should falter we would not only be letting down those who passed these values on to us; we would be failing those who, in their turn, are looking to us for leadership and example. With such a trust, we dare not fail.

Let us then, returning to the words of our quadrennial goal, "accept responsibility in the total program of the local church." Let us attend church services regularly. Let us give time, talent, and support, systematically and thoughtfully. Let us share in church and community programs for all age groups, and help train youth and students for Christian responsibility. To this comprehensive program and its ramifications, let us add one more point of responsibility.

Let us add the pledge of our thoughtful earnest prayer for that particular local church to which we belong. There are prayers for the church in *The Methodist Hymnal* and in the *Book of Worship*. They are prayers of beauty and dignity, surpassing at those points the prayers that most of us are likely to formulate.

But let us also lift our own prayers for the needs of our own particular local church. Let us think of its strength, and thank God for it; of its weakness, and ask God to use us at this point, if we have resources we can bring; of its fellowship without barriers—breaking down any "dividing line of hostility." Let us pray, each of us, to be more worthy of this which we so lightly take for granted—membership in the household of God, of whose foundation the cornerstone is Christ: the Christian Church.

A SECRETARY MEDITATES ON LOVE

A Paraphrase of 1 Corinthians, Chapter 13

Though my voice be ever so sweet, if it carries words strung with barbs of sarcasm as I talk with people, I am not ready for the office of secretary of Promotion.

And though I have the gift of persuasion, and am able to sway large groups with speeches about the work of the Woman's Society, and have not love for those to whom I speak, I am not a good secretary of Promotion.

Love makes me able to endure long hours on bad roads, in bad weather, or scorching heat, as I search out my little, unorganized, rural churches.

Love banishes my air pockets of self-importance, and fills me with patience as I go about promoting the Officers' Training Days. With love in my heart, I cannot fail to bring forth strong Societies.

I know quite a bit about the Woman's Society of Christian Service, but with constant changes being made, unless I continue to study, I cannot know the work as I should.

When I first came to office, I acted and reported as a neophyte, I was unsure of myself and made many mistakes. I expected help and understanding from those more experienced in the work. But now, after much time spent in prayerful study, I believe I can do a better job of promoting and reporting.

Now my new Societies see through the information in the *Handbooks,* dimly; but then working together, face to face, they will learn in part; and with my constant help, they will know the work even as I know it.

And now abideth my Faith in God, Hope for more and better organized Societies, and Love for all people; but the greatest of these is my Love for all my Societies, large and small. Especially do I love the dutiful little District Member who also gives of her prayers, service, and possessions for the on-going work of the Woman's Society.

MARGARET C. BESS, *District Secretary of Promotion*
Gulfside District, Mississippi Conference
Central Jurisdiction

Note: Miss Bess is a deaconess, serving as librarian and group worker at the Mississippi Rural Center, Columbia, Mississippi.

100 PERCENTERS

THIS IS THE FINAL LISTING OF "100 PERCENTERS"

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by conferences. (Names received up to July 15, 1956)

BALTIMORE: Baltimore West District—Keen Memorial
ERIE: Meadville District—Wellsburg, White Oak
MAINE: Portland District—Congress St., Portland, Me.
NEW ENGLAND: Lynn District—Melrose
PITTSBURGH: Allegheny District—Sharpsburg
Washington District—Greensboro
TROY: Glens Falls District—Quaker Springs, Morrisonville
WEST VIRGINIA: Beckley District—Lick Ford (Scarbr
Bluefield District—Carswell
Huntington District—1
Lewisburg District—2
Moorefield District—2
Parkersburg District—1
Charleston District—2
WYOMING: Binghamton District—Nichols
Scranton District—Bidwell Hill, Lakeville
ALABAMA: Pensacola District—Pace Memorial, St. Pa
Gulf Breeze
HOLSTON: Chattanooga District—New England
Tazewell District—Garden Creek
KENTUCKY: Maysville District—Mt. Pleasant
NORTH CAROLINA (SE): *Raleigh District*—St. Mar
Jerusalem
Elizabeth City District—Brite Meadows
NORTH MISSISSIPPI: New Albany District—Bethel
WESTERN NORTH CAROLINA: Thomasville District
Cid
LEXINGTON: Columbus District—Asbury, Lexington, K
UPPER MISSISSIPPI: Holly Springs District—Asbury
Starkville District—Rock Hill, Kosciusko, Louisville, Wesl
WASHINGTON: Charleston District—Warren Charge, Gr
ton, W. Va.
ILLINOIS: Bloomington District—McDowell
INDIANA: Evansville District—Collins Chapel
IOWA-DES MOINES: Des Moines District—Spring Hill
NORTH-EAST OHIO: Cambridge District—Winterset, Plea
ant Ridge
NORTH IOWA: Algona District—Plover
OHIO: Toledo District—Hammansburg
WEST WISCONSIN: Central District—Ono
CENTRAL KANSAS: Concordia District—Enterprise, Plea
ant Plains
Dodge City District—Bucklin, Lewis, Pleasant Valley
Salina District—Woodbine
KANSAS: Independence District—McCune
MISSOURI: St. Joseph District—1
NEBRASKA: Geneva District—Gresham
NORTH TEXAS: Greenville District—Crandall
OKLAHOMA: Clinton District—Hefner
ALASKA MISSION: Kenai Peninsula
COLORADO: Utah-Western District—Copperton, Utah
MONTANA: S. E. District—Ryegate Jr. Matrons

THE FOLLOWING DISTRICTS ARE REPORTED
100 PER CENT ORGANIZED

This means that there is a Woman's Society of Christi
Service, or a member or members, or a Wesleyan Servi
Guild, in every church of the district. Names of such distri
will be published *once only* during the quadrennium.

WYOMING: *Binghamton, Oneonta, Scranton Districts*
FLORIDA (SE): *Tallahassee District*
NORTH CAROLINA (SE): *Fayetteville District*
NORTH GEORGIA: *Griffin District*
NORTH TEXAS: *Dallas N.E. District*
SOUTHERN CALIFORNIA-ARIZONA: *Pasadena Distr*

Concerning Membership

(*Continued from page 25*)

It is also a good plan for us to look at t
time of our meeting and the agenda for the da
Are we going along on the same time schedule th
we have had for years even though, because
changes in our living patterns, another plan ma
be more convenient for the majority of the me
bers? Let us be sure that our meetings are
planned that our young mothers with presch
children as well as children in school can atte
conveniently, for we well know that they are t
future of our Woman's Society of Christian Servic

I hope I have made each one of you feel t
concern that should be ours over the 5,591 wom
who have been reported as new members and n
we cannot find.

Information and Action

ear Friends:

NE of the steps toward "understanding our world in the spirit of Christ" relates the continuing emphasis on curing justice and opportunity all people in the community l nation." You and your comtee will want to study the ggestions here printed looking vard the observance of Human ghts Day, December 10. This y be of help as you plan the e of the Check List on Human ghts on the following pages.

For years we have worked to prove the human rights of peo- in our own communities as ll as in the rest of the world. r local task is now made more portant by the increasing tempo the world in which we live, increased skills and financial ources that are available now a country as fortunate as ours, gether with the way that "My mmunity, U.S.A." may become nibit A any day in Pakistan Malaya through the stories of vspapers and of returned visis.

A check list may help us a clearer perspective of the engths and weaknesses of our nmunities. Therefore, this study ould be a community undertak- initiated by the Woman's Soty. It is important that no ap judgments be made because st people tend by temperament her to be somewhat protective out local situations and thus nt them as better than they , or to evidence an underlying se of guilt by assuming that y are as bad as possible. For s reason the check list should considered by a committee small enough so that informality and frankness will be made possible, and large enough so that different opinions and groups in the community will be represented.

A warming-up session before you even look at the check list in detail is important. If the committee can meet over coffee, and a discussion about human rights in our community can begin the meeting, it will help to make the final result more penetrating in its analysis.

Start with the assumption that all of you love your community and are grateful for its accomplishments. Proceed to the idea that this check list may be a tool that will help you to improve it.

In all probability the check list cannot be finished in one session, and that is a good thing. Homework between sessions will be valuable. Perhaps one of your members will want to find out more about police procedure or housing needs and problems. Perhaps some of them will be interested in doing some reading on one of the subjects about which the group does not seem to be in accord or to have sufficient knowledge.

Action plans suggested by the findings in the check list will be most important. Perhaps the church or community can make a list in order of feasibility and importance of things that can be accomplished. Perhaps for instance, your community needs a committee to study the possibility of relaxing real estate codes (either written or understood) that make for segregated neighborhoods. Or perhaps the whole philosophy of access to jobs on the basis of merit instead of artificial things like nationality or color will be something that one of the committee members will want to study.

After your study has been completed and action is planned, agree upon a time, six months or a year from now, when the committee will meet to re-evaluate the human rights in the community, using the same check list but possibly including more specifics under it.

Another way in which your check list will be valuable will be as you take stock of the places where you feel the nation as a whole is weak on human rights. Perhaps these are some of the places where your community falls down. After you have thought about it, perhaps you will wish to follow the suggestion made by the Woman's Division that you write your senators and representatives who will be beginning a new session of Congress within a few weeks after Human Rights Day. Tell them that this is a subject in which you and your church are deeply interested and that you are sending him a copy of the new pamphlet, *A Christian's Primer of Human Rights* (Watch back cover of THE METHODIST WOMAN for date of its release), so that he can understand how Methodist women are feeling about this important matter. Perhaps you will want to add other personal observations growing out of your work with the check list. You may wish to use some of the resources on page 30 as you work on your check list.

The responsibilities are ours as we seek as Christians to make possible a new world of peace and justice.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

PREAMBLE TO UNIVERSAL DECLARATION OF HUMAN RIGHTS

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people, . . .

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

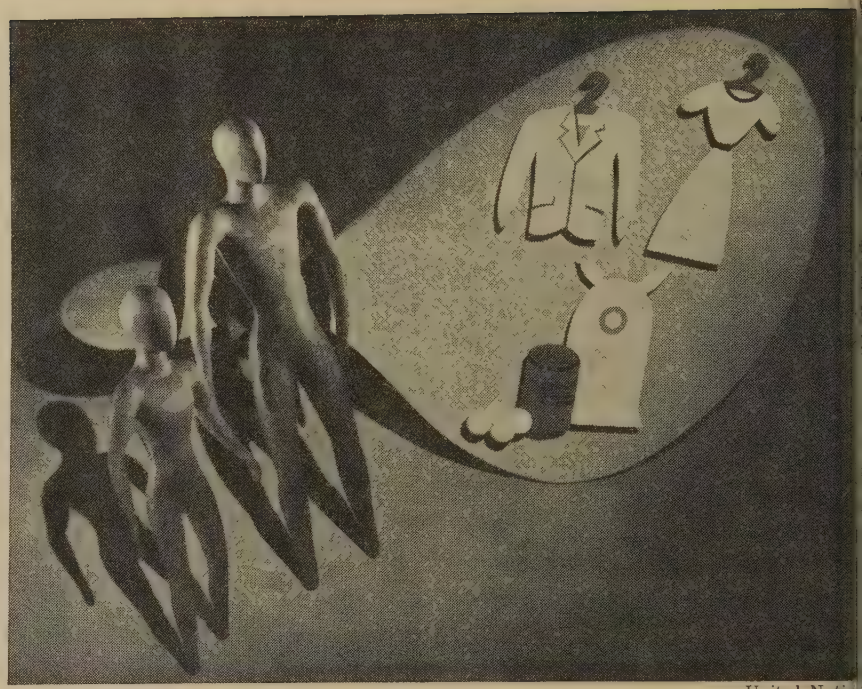
Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

The General Assembly

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.



United Natio

We and our families are entitled to a standard of living adequate for heal and well-being. This includes the right to adequate food and clothing, housin medical care, and social services. We have the right to security in event sickness, disability, widowhood, old age, or other lack of livelihood.

RESOURCES

These Rights and Freedoms. **U.N. Sales No. 1950.1.6, $1.50. Order fro U.N. Bookstore, United Nations, New York 17, N. Y.**

Following four items available from Carrie Chapman Catt Memorial Fun 164 Lexington Ave., New York, N. Y.:

The Bill of Rights and Our Individual Liberties. **Pub. No. 9, 25 cents.**
Article 7

The Fourteenth Amendment and Civil Liberty. **Pub. No. 16, 25 cents.**
Article 19

Freedom of Speech and the Press. **Pub. No. 11, 25 cents.**

The Constitution and Congressional Investigating Committees. **Pub. No. 1 25 cents.**

***The Blessings of Liberty*—Zechariah Chafee, Jr. Lippincott, Philadelphi Pa., 1956. $5.00.**

Film—*The Sound of a Stone.* Rental, black and white, $6.00; color, $10.5 from The Methodist Publishing House nearest you.
Article 22

Economic Security for Americans. **From Edwin T. Gibson, Executi Director, The American Assembly, Columbia University, New York, N. Y. Fre**

Christianity and Wealth. **Literature Headquarters, 7820 Reading Roa Cincinnati 37, Ohio; or Distributing Offices. 65 cents.**
Article 23

Your Rights Under State and Local Fair Employment Practice Law **Community Relations Service, 386 4th Ave., New York, N. Y.**
Article 25

Housing—The Housing Yearbook 1956. **National Housing Conferenc 1025 Connecticut Ave., N. W., Washington 6, D. C. $3.00.**
Article 17

Order following six items from National Committee Against Discrimination i Housing, 35 West 32nd St., New York, N. Y.

Helping the Panic Neighborhood. **Free.**

The High Cost of Bad Housing. **Free.**

Recent Developments in Urban Housing and Their Implications f Minorities. **5 cents.**

Building Our Cities for Everybody. **50 cents.**

Effects of Non-White Purchases on Market Prices of Residences. **5 cent**

***The New "Gresham's Law" of Neighborhoods—Fact or Fiction*—Charl Abrams. 5 cents.**

***Guide to Changing Neighborhoods*—National Community Relations Cou cil, 9 East 38th St., New York, N. Y. 50 cents.**

They Say You Say. **American Friends Service Committee, 20 S. 12th S Philadelphia, Pa.**

CHECK LIST ON HUMAN RIGHTS

SOMETIMES we move forward faster when we take time to observe the progress that we have already made. Human Rights Day, December 10, 1956—the eighth anniversary of the date on which the General Assembly of the United Nations ratified without a dissenting vote the Universal Declaration of Human Rights—provides a good opportunity for this stock-taking. In the check list below, the most basic rights which ought to be comparatively easy to ly in our communities have been translated into specific terms to serve as a guide in judging the progress made in our mmunities and planning for future action.

Universal Declaration of Human Rights	My Community
ticle 1—All human beings are born free and equal dignity and rights. They are endowed with rea- and conscience and should act towards one an- ier in a spirit of brotherhood.	How good is the "climate of brotherhood" in your community? Good ☐ Fair ☐ Poor ☐ How welcome do individuals of minority groups, whether racial or economic, feel as they attend churches, meetings, et cetera. Welcome ☐ Not So Welcome ☐ Unwelcome ☐
ticle 2—(1) Everyone is entitled to all the rights d freedoms set forth in this Declaration, with- distinction of any kind, such as race, color, sex, nguage, religion, political or other opinion, national social origin, property, birth or other status.	Are there restrictive sections in local ordinances or state laws? Yes ☐ No ☐
ticle 3—Everyone has the right to life, liberty, d the security of person.	Is the safety of everyone in your community assured by well-trained police who understand human relations, and by impartial courts? Yes ☐ No ☐
ticle 5—No one shall be subjected to torture or to el, inhuman, or degrading treatment or punish- nt.	Is this right safeguarded by police and by detention or prison practice? Yes ☐ No ☐
ticle 7—All are equal before the law and are en- led without any discrimination to equal protection the law. All are entitled to equal protection against y discrimination in violation of this Declaration d against any incitement to such discrimination.	Have there been groups or speakers in the community that attempted to incite such discrimination? Yes ☐ No ☐
ticle 10—Everyone is entitled in full equality to fair and public hearing by an independent and partial tribunal, in the determination of his rights d obligations and of any criminal charge against n.	Is a public and fair hearing always available to all? Yes ☐ No ☐
ticle 13—(1) Everyone has the right to freedom movement and residence within the borders of ch state.	Is residence denied to anyone for arbitrary reasons? Yes ☐ No ☐ In some places people of some nationalities or races are prohibited from staying overnight in a community. Is yours free from such discrimination? Yes ☐ No ☐
) Everyone has the right to leave any country, cluding his own, and to return to his country.	Do you know of cases where passports were arbitrarily denied to citizens of the United States? Yes ☐ No ☐
ticle 16—(3) The family is the natural and fun- mental group unit of society and is entitled to otection by society and the state.	Are your community's families protected in all necessary ways—for example, financial aid to widows with young children, available housing, et cetera? Yes ☐ No ☐
ticle 17—(1) Everyone has the right to own operty alone as well as in association with others.) No one shall be arbitrarily deprived of his operty.	Do these rights exist for everyone in your community? Yes ☐ No ☐

Article 18—Everyone has the right to freedom of thought, conscience and religion.

Is this right protected for those with unpopular b liefs or convictions? Yes ☐ No ☐

Article 19—Everyone has the right to freedom of opinion and expression: this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media and regardless of frontiers.

Can teachers, ministers, and others in the comm nity feel secure in their right to hold and expre opinions without danger to their jobs or witho risking serious social consequences?
Yes ☐ No ☐

Article 20—(1) Everyone has the right to freedom of peaceful assembly and association.

Is the right of meeting together peaceably denied any group? Yes ☐ No ☐

(2) No one shall be compelled to belong to an association.

Are there any indications that individuals are som times pressured or intimidated into joining organ zations? Yes ☐ No ☐

Article 21—(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

Can everyone vote without restrictions, such as po tax, special questions at election time?
Yes ☐ No ☐

(2) Everyone has the right of equal access to public service in his country.

Do qualified members of minorities enjoy the sam chance of securing public office, from school boa to Congressman, as do those with equal qualifica tions from the majority group? Yes ☐ No ☐

Article 22—Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each state, of the economic, social, and cultural rights indispensable for his dignity and the free development of his personality.

Are there groups in your community such as share croppers, migrants, who find it hard to have the sam degree of social security enjoyed by the rest of us Yes ☐ No ☐

Is there equal access to economic, social, and cultura opportunities for all? Yes ☐ No ☐

Article 23—(1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work, and to protection against unemployment.

Does your state have a Fair Employment Practice Law (FEPC)? Yes ☐ No ☐

Other forms of protection against discrimination i hiring people? Yes ☐ No ☐

Article 25—(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing, and medical care and necessities.

Are there those whose best efforts do not secure fo them those basic necessities? Yes ☐ No ☐

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Are all children and mothers protected adequately Yes ☐ No ☐
Are illegitimate children excluded from forms c protection? Yes ☐ No ☐

Article 26—(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

Is elementary and high school education available t all, regardless of race? Yes ☐ No ☐

Is your state maintaining its position that publi schools must be kept public and free?
Yes ☐ No ☐

Are members of minority groups affected by colleg and professional school "quota systems"?
Yes ☐ No ☐

Article 29—(1) Everyone has duties to the community, in which alone the free, full development of his personality is possible.

Does your community have adequate ways of mak ing people conscious of these duties?
Yes ☐ No ☐

Special Interest

LATIN AMERICA

ıtro MacDonnell, rango, Mexico

FOR many years Miss Ruth Byerly has operated Centro MacDonnell a combination ial center and medical clinic. w that Miss Byerly is retiring, ss Olga Vela, a former Crusade ıolar, will be the director. The ntro family includes Amparo, y nursery worker; Bertha ıother of 3) office helper; good Don Pepe, doorman, (has been the Centro almost since its ınding); and Irene, a protege m a small ranch, now in second ar of commercial studies at Co- io MacDonnell. The clinic is ended by a Baptist nurse.

The auditorium is in great de- nd by school groups, the teach- ' syndicate, and city Parent- achers' Association. Church uth use the patio and game ım frequently. Volley ball, now city-wide favorite, was first in- duced by a Centro worker. rties and outings are the main reation for the English students. e parties usually center around sonal themes and include pro- ams of skits, "pieces," and songs English, and international folk nes.

The club program for interest ups, beginning with four-year- ls and going up to teen-age boys, ludes activities such as rhythms, reation, very simple crafts, ging, and of course, parties for cial occasions.

The day nursery, one of two in city of 70,000, is filled beyond pacity.

Escuela Agricola y Industrial

In connection with the Agricultural and Industrial School in Preston, Oriente, Cuba, Miss Elizabeth Beale is responsible for a program of Public Health among the students and the people of the rural areas surrounding the school.

The institution, a joint project of the Division of World Missions and the Woman's Division of Christian Service, provides training for boys and girls between the ages of fourteen and twenty-one. The curriculum, a combination of work and studies, is geared to lifting the level of living of the rural people of Cuba.

Miss Beale teaches such classes in the school as pre-natal care, child care, general health, first aid, Christian education, and Bible. The students have extension projects in connection with their classes. In this way they not only learn better practices, but the homes in which they work also receive new ideas.

Cuba suffers from the serious health problems of parasites and malnutrition. About 90 per cent of the children in rural areas are infested by intestinal parasites. The most effective way to combat these is through health education that dispels the widespread ignorance of elementary sanitation. During her recent furlough, Miss Beale took special training that prepared her to do her own laboratory analyses with a microscope that she took back with her.

Another great need among the people is an understanding of the importance of dental care. Through a special arrangement with a dentist in Preston, Miss Beale sees that all the students at the school have their teeth cared for during the time they are enrolled. The children pile into the rickety little jeep to ride the six miles of bumpy road into town. Each child pays for half of the bill, thus learning to assume responsibility for his health.

The work of Elizabeth Beale should be especially interesting to Guild members since she herself was a very active member of the Guild at Christ Church, New York City, before going to Cuba.

KOREA AND JAPAN

Clinic and Public Health in Kangneung District, Korea

In the Kangneung District, an area five hundred miles long and one hundred wide on the east coast of Korea, two missionaries have recently opened a new station. Mrs. Irene Swinney and Miss Marian Kingsley travel with a Korean woman doctor into the fishing villages along the coast. Mrs. Swinney is the evangelist and Miss Kingsley the nurse. At present they use the same car, but the great need is for an adequately equipped special mobile medical unit.

Tai Wha Community Center, Seoul, Korea

Tai Wha, the oldest and largest Methodist community center in Korea, has recently reopened its doors for the service of the people, after being occupied by the American Army for five years. It is now being rehabilitated for a broad program which will include home and family education, religious education, student work, medical clinics, and recreational activities.

The staff includes two Crusade Scholars and three missionaries. Miss Peggy Billings is director, Miss Ruth Stewart is nurse, and Miss Jane Stuntz works with the students.

In her 1955 report Miss Billings wrote: "We are proud of our building and property. Tai Wha is a harmony of Eastern and Western architecture. Most people consider it an unusual building, and its chapel is thought to be one of the nicest in Korea. The site on which Tai Wha is built has merit all its own, for it was on spot that nineteen patriots assembled in 1919 to sign Korea's Declaration of Independence.

"But we like to feel that Tai Wha is more than a building and grounds, historical though they may be. We like to feel that our work here is a dynamic, spiritual force for good. By creating a wholesome environment in which people can be themselves, we can aid in the unfolding of their personalities into the more perfect whole. We want to create a place where we can be friends with our people, and in which we can bring the full force of God's love to bear on their lives. No people ever needed sentiment less and friendship more than the people I have met here."

Fukushima Center, Hiroshima, Japan

Before the war there was a social center at Fukushima, but after the property was evacuated squatters built on the land. New property has been acquired and plans are under way for another center. Miss Mary Jones has been working in this area with a Japanese man who serves as counselor and case worker. The center will fill a desperate need among the underprivileged and outcasts of the city.

SOUTHEAST ASIA

Public Health Center

In Rangoon, the historic capital city of Burma, the Woman's Division of Christian Service operates a social and health center that is totally inadequate for the crying needs of the people. In a poorly equipped building, the medical care is limited to one hour each morning when a doctor from the Seventh Day Adventist Hospital comes out to receive patients. No missionary is appointed there. A vigorous program of health prevention should be set up, but a public health nurse is needed to inaugurate this extension work. The only person on the staff at present is a Burmese social worker. In this city where the Buddhist and Communist influence is so strong, it is imperative that the church exhibit more active interest in alleviating the suffering of the masses. More personnel and funds are sorely needed to strengthen this struggling work.

Is anyone listening?

Medical and Social Center

The medical clinic at Sibu, Sarawak, had its official opening in 1952, when the Governor of Sarawak honored the occasion with his presence. The dispensary is built on church property and except for the $1,000 the Woman's Division contributed, the money for the building was raised by the local people. The government grants a subsidy for its operation, and it is under the supervision of the medical officer in Sibu. However, the workers for the center are furnished by the church. Miss Emma Palm spent five years there and has recently returned. While she was on furlough, a graduate of Union Hospital in Foochow, China, took charge.

From its beginning the dispensary has filled a great need. More than 5,000 patients are treated yearly at the clinic, with increasing numbers of the Dyak people from very remote and distant jungle areas coming for help.

Dyak Medical Work, Sarawak

The Dyaks who were formerl the headhunters of Borneo are no calling for a new way of lif Scattered along the Rejang Riv are their longhouses, in some which still hang skulls as remin ers of their past. However, throug the influence of the Chinese Met odists who settled in Sarawa these primitive people have b come interested in Christianit Two Chinese nurses, one fro Malaya and one formerly fro China, have gone to these peop to begin medical work. This ope door is one of the greatest cha lenges confronting the church t day.

Full time missionary doctor nurses, and other workers must b recruited so that adequate medica care, instruction in nutrition, an health education can be provide A special boat, equipped with out board motor, must be built so tha the workers can move up and dow the river to reach these eagerl awaiting people.

NEW SECRETARIES

Two new jurisdiction secretarie of the Wesleyan Service Guild hav been elected recently.

Mrs. Clarence Jones

Mrs. Clarence Jones of Ren Nevada, was elected secretary o the Western Jurisdiction Wesleya Service Guild in June. In additio to holding offices in her loca Guild, Mrs. Jones has served a Wesleyan Service Guild secretar of California-Nevada Conference During the past quadrennium sh was a member-at-large on th standing Committee of the Wes leyan Service Guild, where she di outstanding work as secretary o Promotion. She also has been ac tive in youth work in her loca church, and was one of the dele gates from her conference to th 1956 Jurisdictional Conference Mrs. Jones is a bookkeeper an church organist.

Mrs. Everett Faber was the for mer secretary. She was killed in a automobile accident on April 7.

NEW JURISDICTION SECRETARIES

ıant Studio, Reno

Mrs. Clarence K. Jones

John Rose Portraits

Mrs. Clark Pletz

Mrs. Clark Pletz

Mrs. Clark Pletz of San Antonio, xas, was elected secretary of uth Central Jurisdiction at the risdiction Guild Weekend held Mt. Sequoyah in June. Mrs. etz is a former Guild secretary Southwest Texas Conference. e has served as a member of e Board of Temperance of The ethodist Church and has been tive in her local church. She operates the Alice Pletz Travel Service.

Mrs. Pletz takes the place of Miss Gertie Stiles, who has completed a four year term as jurisdiction secretary. The work of the Guilds has been strengthened greatly by Miss Stiles' excellent work as secretary of South Central Jurisdiction Guild and as a member of the standing Committee of the Wesleyan Service Guild.

QUADRENNIAL GOALS

Goal Two

IE CALL: To every member of every oman's Society of Christian Service d Wesleyan Service Guild—

To accept responsibility in the total program of the local church by

- **Attending church services regularly.**
- **Giving time, talent, and support systematically and thoughtfully.**
- **Sharing in church and community programs for all age groups.**
- **Helping train youth and students for Christian responsibility.**

Although women who are not embers of the church are welmed into the Wesleyan Service uild if they are in sympathy th its purpose and program, urch membership is encouraged the Guild. It has been found rough surveys that many women o leave their homes to accept ployment elsewhere, first join e Wesleyan Service Guild in eir new town and later become members of the church. Many are frank to admit that they "shopped around" to find a church that cared enough to have a group purposely for them — the employed women. It is not only important that there be such a group in the church, but also that it be one that is tied into the total program of the church and that it should offer participation beyond this local group. The Wesleyan Service Guild is designed to do this, and every member should be made conscious of this part of the Guild's function.

It is also important that members realize that the Wesleyan Service Guild not only *is* a part of the church, but that it is *only* a part of the church. When the Guild member serves her church on committees, when she teaches or attends church school classes, or when she supports the church budget, she does so as a church member. Her first obligation as a member of the church is to the church as a whole rather than to one of its service organizations. If the Guild member does not belong to a church, it is hoped that the program of the Wesleyan Service Guild will be such that she will be helped to see, without feeling that she is being coerced, that she has certain responsibilities that can be met only if she is a member of a church.

One thing should be understood regarding Guild members who belong to a church of another denomination: they are welcomed into full membership in the Guild, but the Wesleyan Service Guild will still maintain its emphasis on the work of the Woman's Division of Christian Service of the Methodist Board of Missions. We minister to all people, regardless of race or creed, but we do so within the framework of The Methodist Church.

Thousands of Guild members serve in various capacities in the local church. They work in the church school, in choirs, and on committees and commissions. The Guild member is, indeed, often in danger of attempting to do so many things that she cannot possibly do them well. In addition to making the decision as to the best use of her talents, perhaps she should be helping to develop leadership in others rather than taking so much of it upon herself.

It also is true that many Guild members take no leadership whatsoever in the local church. Some of these are newcomers whose abilities and training in special lines are not known. It is the responsibility of the chairman of Status of Women to see that a Service Activity Card * is filled out with the required information for each member. These cards are then made available to the pastor and nominating committees of the church, including the Wesleyan Service Guild.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

YOUTH IN A RESPONSIBLE SOCIETY—A CHRISTIAN'S CONCERN

By CLARICE M. BOWMAN

WHAT does it mean to have a "study"—on this topic or some other? Adventure! Not just stretching our minds for some new glimpses of truth, to spring back in place as soon as the course is over like those little rubber balls attached by elastic to paddles. Not just *hearing* ideas. Not even just *thinking* about ideas. But actually, each of us, wholeheartedly entering into the chosen problem, finding facts, and working through until we come to such decisive convictions that we must do — maybe more than we have been doing, even more than we now think we can do! We *start* this study in that spirit, then. Not content just to think about youth, but willing to try harder to *be* the "responsible society" they need.

Prepare for the first sessions with special zest. Committees beforehand may plan brief one-minute skits as suggested here (or on the spot divide into "cubes" or sixes, each to plan some special way to bring its problem before the group as a whole, with ten minutes or so given for this in the session time. (1) "Youth Hot-Rodding to Bow-Wows": represent someone who is impatient with the youth of today, who generalizes from the delinquency and vandalism headlines. (2) "Let's All Keep in the Swim": represent those who egg youth on to follow the crowd for social prestige or other reasons; and also adults who even copy youth's dress, language, ways. (3) "We believe in our Youth": enact conversations in which parents, teachers, or other friends of youth stand staunchly for them, and stand as staunchly for Christian convictions that will furnish an idealistic example for youth. (These are merely to start *you* thinking of other little one-minute "scenes" that will open up some problems, or point toward some possible ways adults can aid youth).

Soon we become gripped with the urgency of the present situation. Grave problems must be faced. The scare headlines must not be overlooked, for they are symptomatic of widespread needs of youth. We start to list our concerns—straight from our hearts (and a secretary records on chalkboard or newsprint paper with black crayon where all may see). We list many concerns—and they shape up into two big phases: (1) How may we better understand youth in our society? (2) How may we and they work together to make our society more "responsible"? Now, we have our working plans for the study. This is no study of academic interest merely; we are parents, teachers, big sisters, aunts, fellow-churchwomen and fellow-citizens with these called youth. We *love* them. That's why we're concerned. With a quickening of the heartbeat, we take the next step—

We set out to become more roundly acquainted with youth. (1) Some of us interview some young teens, some high schoolers, some of college and career age and in turn let them visit and interview us. (2) We read and see films.[1] See especially *Concern*, May 11, page 7 for statement by Loueen Peters, president of Dallas Southwest District MYF and a high school senior. Loueen says that not all teen-agers are vandals, and furthermore they themselves are fighting it in their rank But she probes courageously in adult failures and dares grownu as well as youth to live as Chri tians *one week.*

Our next problem-center: s ciety's delinquencies — ways t very climate of homes, commun ties, and the world generally s off conflagrations like riots, strik wars. How does society loo through youth's eyes? Is it act ally proving itself *responsible* largely drifting? *Fortune's* pr jection of what we might expect 1980 technologically and otherwi is written up in "The Fabulo Future." What would be a tho oughly Christian picture for s ciety come 1980? Loueen dar us for one week. Let's discuss a round out a very full and speci picture of what a Christian socie would be *like.* (Here again is chance for buzz sessions, each ta ing some special phase of societ or for quick-skits opening scenes in homes, factories, cou cils of government, et cetera; for some who have artistic abiliti to sketch, or for others with poet or musical abilities to create—t picture could be a *prayer.*)

Our fourth step then is: o church's life answering youth needs, and challenging youth heroic living (a new look at wh the church offers youth and who are leaders of youth, as learn to worship more greatly, d cide more courageously). Th our last step comes around f circle to ourselves again: how c *we* each in our own sphere of i fluence, take hold of some of the problems and live the answe For that challenge, we need draw more deeply from the sprin of our own devotional living, a we and our youth together fi fresh meanings in our Bibles, prayer and prayer fellowshi and in devotional classics of t ages. To God's grace we li our hearts and hands.

[1] See "Recommended Resources," from Board of Education, Box 871, Nashville 2, T nessee, for carefully-chosen bibliography. *The Projector*, The Methodist Publishing Ho for film lists. State boards of education associations for mental health will have the McGraw Hill film on adolescence.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

AS I travel about on Student Work this question is asked over and over, "If were a local secretary, how ıld you go about your job?" ːe the local secretary and her k is so important, I should to place in your hands this wer.

irst, I would purchase from ɛrature Headquarters, or from literature table at a district conference meeting, a copy of *Handbook for Student Secre-es.* I would study it thoroughly.

econd, I would go to the pastor ny church, introduce myself as secretary of Student Work, ıtion the committees and com-sion on which I was eligible to ve and on which I might be ɔful. I would ask him to in-n me as to the activities of local Commission on Educa-ı, and I would suggest that I ıld be willing to help him plan ıe social activities for students service personnel when they home. I would be careful to ı parties with a purpose. I ıld let my pastor know I was ing my job seriously.

Third, I would make it my busi-s to know every student from church, individually. Some ght need counsel or help. If re were no college students in church, I would try to make ıe young people college con-ous. I would encourage church ilies to entertain students who away from home. More young ple than ever before are going ıy to college, but there is only mall increase in the number of ng people going into full-time istian service. I would then, ny local situation, try to com-e resources both human and ine to help these young people ch visions of greater attain-nts.

The material for the remainder his page was compiled from the orts sent to me by conference retaries. The publication of se ideas are proof that the local retary's work is recognized and t reports are important. The following letter and questionnaire was sent to the students by Mrs. Carl Johnson, secretary of Student Work, Newberry, Michigan:

STUDENT WORK IN THE LOCAL SOCIETY

By MRS. ALFRED H. LOWTHER,
North Central Jurisdiction Secretary of Student Work

Dear (student's name):

The Woman's Society of Christian Service of your church is thinking of you, wanting you to know that your church back home is interested in your welfare and happiness. We hope that, as you face your problems from day to day, the daily devotions in *The Upper Room* will help to give you courage to meet whatever comes in a truly Christian way.

Since you may be interested in knowing the whereabouts of some other young people from the church who are in the service or away at school, I am enclosing a copy of our list. If we have omitted anyone, we would be happy to have you tell us so that we may include them another time.

The letter continued with news of the local church, the building program, the choir, the doings of the Woman's Society of Christian Service. Then this questionnaire was included with the request that when filled out it be returned to the local secretary of Student Work:

I should like to sing with the choir on December 25 _____
I should like to sing with the choir on January 1 _____
I plan to attend church on December 25 _____
I plan to attend church on January 1 _____

I shall be willing to help with the church service on Sunday, January 1, which is the Student Recognition Sunday. I could help in one or more of the following ways:

Scripture Reading _____
Prayer _____
Talk _____
Take part in playlet requiring short rehearsal _____
Usher _____
Special Music _____

If a New Year's Eve Watchnight Service should be planned, I would be willing to cooperate in the following ways:

by attending _____
by helping plan for it _____
by helping with the recreation _____
by helping with the program _____
by helping with decorations _____
by helping with the devotions _____
by helping with refreshments _____
by helping with candle-lighting service _____
by helping with the music _____

I expect to be home from (date) _____ to _____

Signed _____

It would seem that any student receiving this detailed questionnaire would know that they were still a part of the local church.

In another church on Student Recognition Sunday, students are met in the narthex or vestibule by members of the Woman's Society of Christian Service and are presented with an attractive boutonniere. Then they are asked to sign their names in the Student Guest Book of the Woman's Society.

A supper at 6 P.M. preceding the 8 o'clock service is an annual project of one Woman's Society of Christian Service. Students with their wives or some special friend are invited to this fellowship meal and each is presented with a gift. This is an occasion for lots of fun, brought to a close with prayer and a quiet dedication to follow Christ's teachings. Then all attend the evening service where students participate in the Order of Worship. Student Recognition Sunday is a real occasion in this church.

There are many ways to entertain students. Let any get-together be a two-way affair — let *them* tell you of their future plans —what they want to do and where. This is big business you are in—this "Calling Youth for Christ and His Church."

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

A WORLD FRIENDSHIP GROUP

THE unified program for missionary education of youth provides for a World Friendship Group of Girls within the Methodist Youth Fellowship. This special interest group makes it possible for girls who are seniors and older youth to meet regularly to study the work of the Woman's Division of Christian Service. The secretary of Youth Work, after consultation with both youth and adult leaders in the program area of Christian Outreach shall call together the interested girls.

A World Friendship Group is a study group, an interest group, not an organization. It is a part of the MYF. Since it is advisable to assign some responsibility to members of the group, it is suggested that a youth chairman, a program chairman, and a hostess chairman shall be appointed. These chairmen, with the secretary of Youth Work as counselor, and other resource persons who may be needed, shall plan for the regular study and program meetings.

Each year special programs related to the current missionary study themes are prepared for these groups. These programs are based on the work of the Woman's Division within the areas of study receiving special emphasis. The programs for 1956 through August, 1957, are entitled *Bridges to Understanding.* * They are related to the work in "Southeast Asia" and "Mission Field: U.S.A." It should be remembered that these program materials may provide rich resources for the MYF in their mission study.

One of the finest World Friendship Groups is in the First Methodist Church of Robinson, Illinois. Mrs. F. S. Bradley, secretary of Youth Work, is counselor for this group. Mrs. Bradley and three members of the group have written what it means to them to share in the World Friendship Group:

Janice Rains wrote: "I believe this group is the most wonderful group I've ever participated in. We learn to know people from all over the world. World friendship means reaching out in friendship to people of every land.

"As program chairman, I have many duties to perform. My work has to be planned very carefully so we will present good and interesting programs. We use the regular program materials with THE METHODIST WOMAN and WORLD OUTLOOK. We are grateful to the Woman's Society for providing us with these materials.

"Having students from other countries as guests has meant a lot to us and to the MYF. We are grateful to 'Aunt Nell,' our sponsor, because without her guidance we could not have done so well as we have."

"Probably later in my life, I shall realize more fully what the World Friendship Group has meant to me," said Ann McQueen. "I have gained a better understanding of people of other lands. Each year we have given a tea or luncheon featuring some mission field. We have much fun arranging the room, eating and dressing in the manner of some other country. Of course, we have learned more about Christian living from being in the group. The fine example of our counselor makes a difference."

Janice Kiernan wrote, "I am glad that our church has a World Friendship Group. As a girl who is always looking for something to do, an interest group proved just right for me. As youth chairman I worked hard for a good year! I am proud of the girls for what they did. Our Christmas sharing in sending gifts to mission stations using the supply list, singing carols, and doing something for others produced a warm glow within us. I believe the church and this group will influence me in deciding what to do with my life."

Ann McQueen, Janice Rains, Janice Kiernan, Mrs. F. S. Bradley. Mrs. Bradley and all the girls are active in the MYF, not only in their local church but in subdistrict and district activities.

Mrs. Bradley wrote, "Youth work in all its phases has been the absorbing interest of my life for years. One of my priceless experiences has been serving as counselor to World Friendship Groups of Girls. A liberal education, it has increased my knowledge and vision of the work.

"My prayer life has deepened for one treads holy ground as she works with youth. There have been numerous opportunities to exercise God-given talents. Lasting friendships have been formed not only with the girls, but their mothers. Who can express in words a counselor's feelings, as she follows a girl who has made a commitment to full-time Christian service? What can replace a counselor's privilege of hearing sacred confidences?

"On my mantle rests a beautiful trophy bearing names of World Friendship girls. It is surmounted by a golden cross, symbol of undying love, and beneath it is the inscription, 'Aunt Nell—1955.'"

* Available for 75 cents from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

Children's Work

RUBY VAN HOOSER, *Secretary*

PLANNING FOR CHILDREN IN THE LOCAL CHURCH [1]

LOVE MAKES US FRIENDLY

Love makes us friendly,
Love makes us share,
Love makes us thankful for
God's loving care.

Love makes us wish for
Good things for you,
Love makes us work till our
Wishes come true.
We learn from Jesus
How we can do
Things that are thoughtful and
Friendly and true. [2]

—Amilda Brome Keiser

MISSIONARY EDUCATION IN THE YEAR'S PROGRAM

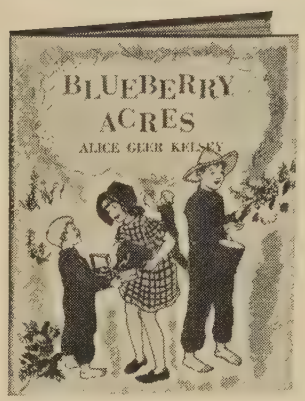
HELPING Methodist boys and girls to live as Christians in their relations with other people in the world of today is a matter increasing challenge and concern to teachers in e church school. As the local church, therefore, ters upon the activities of a new year, the coun- of children's workers will wish to meet early September or October to consider plans for the issionary education of children during 1956-57 an integral part of the ongoing program of the urch school.

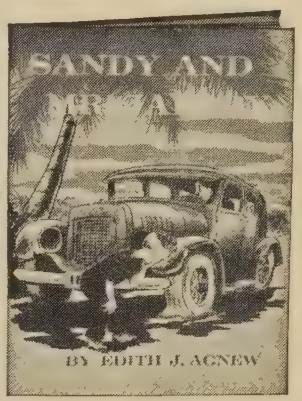
The secretary of Children's Work of the Woman's ciety of Christian Service is a recognized mem- r of the council of children's workers, and a gular teacher in the church school. She can make definite contribution to the development of the ar's plans by doing the following things:

1. Read and have on hand at the council meet- g some of the children's missionary materials for e current year.
2. Discuss with the children's workers the article, Looking Ahead in Missionary Education, 1956-57" E. Mae Young in *Child Guidance in Christian ving,* September, 1956.
3. Review with the council of children's workers e plans of The Methodist Church for children's giv- g to missions through World Service and Confer- ce Benevolences and the Children's Service Fund.

JOYOUS SHARING AT HOME AND OVERSEAS

Throughout the year Methodist boys and girls ll be bringing their regular offerings for World Service and Conference Benevolences and, when additional sessions are held, to the Children's Service Fund. It is through these gifts that children can best help to support the missionary work of their church. In addition, children may wish to show their love and concern for others in some of the simple, special ways that the units of work on the current emphases may suggest.





Missionaries in the Philippines and in Southeast Asia

The children will want to become acquainted with some of the missionaries and national workers who serve in the Philippines and in Southeast Asia.[3] They are trying to meet the needs of children for better home and village life, better schools and hospitals and better churches and church schools.

Workers Among Migrant Children

Boys and girls who may study one of the units on the Migrant emphasis will wish to know, when possible, some of the Christian workers who minister to migrant people in many parts of the United States. These leaders are trying especially to meet the needs of children with whom they work.

Filmstrips on Missionary Emphases

Elena of the Philippines. In color. Reading script. 60 frames. The story of a girl from the city who visits a village with her parents. Sale, postpaid, $5.00.

Three Happy Boys of Malaya. In color. Read-

[1] For Children's Missionary Materials 1956-57, see pages on Children's Work in The Methodist Woman, September, 1956.

[2] From *Learning from Jesus,* by Amilda Brome Keiser. Copyright, The Pilgrim Press. Used by permission.

[3] See *Fruits of Discipleship*—the annual report of the Woman's Division.

ing script. 57 frames. Film pictures the homes and school of the boys, and reveals the influence of the church among them. Sale, $5.00; rental, $2.00. Postage extra.

A Puppy for Jose. In color. 70 frames. Reading script. The story of a boy in a migrant camp who takes care of his small sister. Sale, $5.00, postpaid.

These filmstrips should be ordered from The Methodist Publishing House serving your territory.

MANUALS FOR ADDITIONAL SESSIONS

Two important new pieces of missionary material for boys and girls are the manuals for use in additional sessions of the church school. Secretaries of Children's Work and other leaders will find these units of special interest. The manuals are:

*Finding Christian Friends in the Philippines,** by Lois Eddy McDonnell. 50 cents.

*Methodists in Southeast Asia,** by Ida Binger Hubbard. 50 cents.

WHEN CHILDREN GIVE, 1956-57*

This attractive eight-page folder of pictures portrays some of the things that take place in the Philippines and Southeast Asia as well as among migrants in the United States when boys and girls give to missions. Each child should have his own copy. Single copy, 15 cents. Postage extra. In dozen lots, 96 cents.

READING BOOKS—MAPS—PICTURES

For Kindergarten Children:

*Juan and Juanita,** by Sara G. Klein. Paper, 75 cents. Picture story book on the Philippines.

*Surprise for Robin,** by Jeanette Perkins Brown. Paper, 75 cents. Picture story book on Japan.

For Primary Children:

*Second Son,** by Margaret Clemens McDowell. $1.25. Reading book on the Philippines.

*Sandy and Mr. Jalopy,** by Edith J. Agnew. $1.25. Reading book on migrants.

For Juniors:

*Ricardo's Search,** by Grace W. McGarvran. $1.25. Reading book on Southeast Asia.

*Blueberry Acres,** by Alice Geer Kelsey. $1.25. Reading book on Migrants.

Picture Set—*World Friends: Filipinoes.** A picture album of fifteen photographs (9 x 12 inches) with accompanying text. $1.00.

Picture Set—*World Friends: Migrants.** A picture album of fifteen photographs (9 x 12 inches) with accompanying text. $1.00.

*Picture Map of Philippines.** A new map with insert sheet. 50 x 38 inches. 75 cents.

*Picture Map of Migrants in the U.S.A.** A new map with insert sheet. 50 x 38 inches. 75 cents.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

CALENDAR OF ACTIVITIES FOR OCTOBER

Meet with council of children's workers in the church school to plan year's work, including plans for missionary education.

Read: pages on Children's Work in THE METHODIST WOMAN; also *Child Guidance in Christian Living,*[1] for October, 1956.

Attend seminar of Woman's Society for study emphases of current year.

Plan with children's workers for Thanksgiving.

[1] Order from The Methodist Publishing House serving your territory.

THE CHILDREN'S SERVICE FUND

While the Children's Service Fund remains virtually the same as it has for the past quadrennium, secretaries of Children's Work will please note the following *changes in the handling and distribution* of the fund, beginning with October 1, 1956:

Offerings: All offerings of the children for missions in the Sunday sessions of the church school go to World Service and Conference Benevolences. In all *additional sessions* for primary and junior children, the leader of the group receives the offerings and follows this procedure in their distributions:

1. The leader of additional sessions will fill out the *Children's Service Fund Remittance Blank* once a month or once each quarter.

2. She will give the offering with the *Children's Service Fund Remittance Blank* to the church school or the local church treasurer.

3. The local church treasurer will forward the offering with the *Children's Service Fund Remittance Blank* to the treasurer of the annual conference.

4. The treasurer of the annual conference will distribute the offerings as follows:

a. Fifty per cent or one half of the offering to the conference treasurer of the Woman's Society of Christian Service.

b. Fifty per cent or one half of the offering to be credited to the account of World Service and Conference Benevolences.

The fifty per cent received by the conference treasurer of the Woman's Society of Christian Service may not be applied toward the pledge of the conference, but is included in the total receipts. The fund is used in support of missionary work at home and abroad.

NEW! RENEW! RENEW!

MANY conferences have asked that the drive for combination subscriptions conducted in April. So after consideration the drive for new criptions for which the awards be given will be held in April,

owever, October is renewal th not only for those combina- secured during the visitation October, but *also for any re- ils that are past due.* We are ng that you check your Sub- tion Record Book for the es of former readers who have d to renew their subscriptions THE METHODIST WOMAN and LD OUTLOOK. Also, we have ched our files and are sending green cards showing the names those subscribers who have d to renew during the past months. Please make a special t to bring in *all* renewals, as loss of renewals prevents a net in subscriptions.

er

ior to the October meeting the following letter to all sub- ers whose subscriptions are for renewal. It was adapted one used by Mrs. J. T. Bar- , St. Luke's Methodist Church, ore, Texas.

believe you are a woman whom I d love to keep for a friend. I you have valued my friendship, have valued yours. I know this ds like boasting, but since you become acquainted with me I opened up to you an entirely world of thought. The work of Woman's Society of Christian ce and the Wesleyan Service has become thoroughly familiar u. I present promotion plans and ods, interesting articles, and ls for special occasions.

d now, as I plead for your con- d friendship, I should like to along another friend whom I ure has become indispensable to She has widened your horizons at you are familiar with every try in the world, as well as new of America. You have seen cles come to pass in homes, in ols, in colleges, in hospitals and ches because women are banded her to do their part in bringing t the Kingdom of God on earth. wishes to continue to bring glori- adventure into your life.

We shall look for you at the meeting on October —. You will want to renew this beautiful fellowship at only $2.30. We will work hard for a whole year to repay you for your warm acceptance of us as you continue to be a METHODIST WOMAN with a WORLD OUTLOOK.

Renew! Renew! Renew!
Very sincerely yours,
MRS. METHODIST WOMAN

Luncheon

If you have a luncheon meeting, place attractive booths in the dining room; or have tables appropriately decorated with posters made from the magazines. Women representing the magazines, Miss WORLD OUTLOOK and Miss METHODIST WOMAN should be ready to take subscriptions and answer questions in each booth or at each table. They should be dressed in black capes gaily decorated with the colorful covers of old magazines. Use the following song to introduce the subscription drive.

THE METHODIST WOMAN and WORLD OUTLOOK

Parody on "Love and Marriage"

By Lucille Pearce

Method-ist Wom-an, and World Outlook
Go to-geth-er like the pages of a book,
This we tell you, sis-ter,
You wouldn't want one with-out the oth-er.

Method-ist Wom-an, and World Outlook
The best magazines you ever took,
Ask the lo-cal secre-tary
And she'll say they're nec-es-sa-ry.

Try, try, try to sep-a-rate them,
You'd find de-lu-sion.

Try, try, try, and you will on-ly come
To this con-clu-sion.

Method-ist Wom-an, and World Outlook
Go to-geth-er like the pages of a book,
You need them as an officer, (*point to officer*)
A com-bi-na-tion is what you need,
You wouldn't want one without the other!

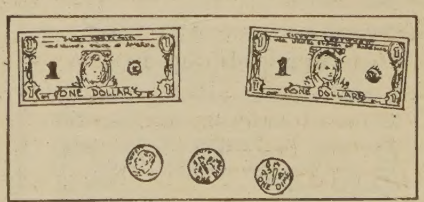
Method-ist Wom-an, and World Outlook
Go to-geth-er like the pages of a book,
This we say, Miss and Mister! (*point to woman and man*)
You wouldn't want one with-out the oth-er.

Method-ist Wom-an, and World Outlook
Give more world news than any book,
Best for in-for-ma-tion,
Guide and direct our in-spi-ra-tion.

Try, try, try to work without them
You're in se-clu-sion.
Try, try, try, and you will only come
To this con-clu-sion.

Method-ist Wom-an, and World Outlook
Go to-geth-er like the pages of a book,
You need them as a *member*, (*point to member*)
A com-bi-na-tion is what you need,
You wouldn't want one with-out the oth-er.

This could be sung as a duet, each person displaying one magazine. On the "combination" line both hold up a poster showing the cost.



INFORMATION

***Bridges to Understanding*, p. 10**
The hymn by William W. Reid, Jr., "O God and Father of Us All," should be sung to the tune of Hymn No. 285, *The Methodist Hymnal*.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

The first twenty-five Societies and Guilds writing to me personally by October 30 that they secured renewals of all subscriptions for which they have received renewal cards will be listed on the circulation page of THE METHODIST WOMAN.

SUPPLY WORK

CHRISTMAS IN OCTOBER

By ETHEL HOLLAND

THE Woman's Society of Christian Service of the First Methodist Church of Marion, Illinois has the novel and delightful custom of a Christmas-in-October breakfast. At that time the Supply Work askings are brought as the price of the breakfast and hung on the Christmas tree.

Last year the members of the executive committee were hostesses. The party was exceptional in decor, worship, and program. The very generous cash offerings, enclosed in the miniature paper Christmas tree invitations, were hung on the lighted central tree. (The entire askings were received.)

Pine branches and cones surrounded hurricane Christmas candles and candy houses centered the tables. The favors were individual white trees fashioned from inverted ice cream cones covered with cake icing, sprinkled with green sugar, and dotted with red candies and popped corn.

From the Christmas worship center St. Luke's account of the Holy Birth was told and Christmas hymns were sung. Prayers and especially arranged Christmas music prepared minds and hearts for the late Dr. Peter Marshall's Christmas sermon.

The askings were announced and explained to the Society and the guests including district and conference officers. The Christmas gift offering was dedicated. This was a beautiful manner in which to worship in a very practical and happy way.

Gremlins Again!

Two lines were dropped in the listing of districts reporting 100 per cent in Supply Work, page 20 of the July-August issue. It should read:

Iowa—Des Moines Conference: *Boon District*

North Indiana Conference: *Kokomo District, Fort Wayne District, Muncie District, Richmond District, Warsaw District, Wabash District*

1955 OBSERVANCES OF WEEK OF PRAYER

Joint Meeting

The Woman's Society of Christian Service and the Wesleyan Service Guild of San Juan, Texas, ended the 1955 Week of Prayer and Self-Denial with a joint meeting at the church. It was an inspiring service. The altar decorations included a table on which was placed a lighted globe, open Bible, and cross.

A spirit of prayer and meditation prevailed as women in costume presented the needs of the designated projects.

The Quiet Day

The officers of the Woman's Society and the Wesleyan Service Guild of First Methodist Church, Ponca City, Oklahoma, always considered the Week of Prayer and Self-Denial of utmost importance. But not very many members participated in the annual observance. To secure a larger attendance, it was decided last year to substitute the Quiet Day as a special program in place of one of the monthly programs.

Plans were well laid, additional material ordered, and good speakers secured for the recipient projects. A mimeographed copy of the program was given to each one present. Usually refreshments are served at the monthly meeting. As an expression of self-denial, refreshments were omitted on the Quiet Day. The hostesses added a special contribution to their gift envelopes.

Mrs. Guy A. Martin, the secretary of Spiritual Life, reported that much interest was shown. The contributions to the offering were more than five times that of previous years and a greater number of women participated.

WESLEYAN SERVICE GUILD AWARD

A Wesleyan Service Guild Award was presented to Miss Wilma E. Gaines by Mrs. J. W. Jewett during the Ninth Fellowship Dinner sponsored by the Guilds of the Philadelphia District of the Delaware Conference at Tindley Temple Methodist Church. Miss Gaines, a former conference secretary, was responsible for the organization of the Guild in Delaware Conference.

Flags for the November Program! **The price of the United Nations' set of small flags (page 21 of the *Progra***

issionaries of the Woman's Division and staff of the Department of Work in Foreign Fields in front of the Union uilding during the Eleventh Assembly of New and Furloughed Missionaries and Co-workers from overseas churches of The Methodist Church, June 19-26, at DePauw University, Greencastle, Indiana.

IN MEMORIAM

Miss Hattie R. Kissell, a native f Indianapolis, Indiana and a esident of Santa Cruz, California or the past ten years, died in a ursing home on June 1, 1956. Iiss Kissell was graduated from ne Chicago Training School in 909 and served as a deaconess- ouse mother in several children's omes before her retirement in 937. She also served on the busi- ess staff of the Deaconess Hos- itals in Glasgow and Billings, Iontana. Miss Kissell was eighty- ne years of age.

Miss Althea Todd, missionary to hina for forty-one years, was orn in Boston, Massachusetts, ovember 12, 1867, and died in incinnati, Ohio on July 20, 1956 t the age of eighty-eight.

It was on September 16, 1895 at Miss Todd left Boston, where ne had been a successful school eacher, to begin her missionary ork in China.

On her first furlough she devoted er time to the study of medicine nd dentistry at the Union Mis- onary Training Institute of rooklyn, New York. Later, back n the field, she used this knowl- dge in places where doctors were ot available.

Miss Todd served in several laces, but her longest term of service was in Hankong, where she and her co-worker, Miss Jessie Marriott, remained for eighteen years. Training the one hundred Bible women of their district, itinerating in the villages, and working among the lepers provided many rewarding experiences for these two pioneer missionaries.

Since her retirement in 1936, Miss Todd had resided at the Scarlet Oaks Bethesda Home for the Aged in Cincinnati, Ohio.

Miss Wilhelmina Erbst, missionary to the Philippines for thirty-seven years, was born in St. Paul, Minnesota, May 13, 1879, and died July 20, 1956 at Billings, Montana. Miss Erbst was educated at Hamline University in Minnesota, the University of Pacific, San Jose, California, and Biblical Seminary, New York City.

Before going to the foreign mission field she served as a city missionary in the twin cities—St. Paul and Minneapolis — and in San Francisco. She went to the Philippines as a district missionary in 1909. During her years of service she saw many changes take place in that country.

Miss Erbst stayed in the Province of Nueva Viscaya during the war where she was confined by the Japanese authorities. When rescued by the United States Army after three and one-half years, she was starving and ill. The fact that she survived this ordeal is a testimony to her deep faith. On her return to the United States in 1945, Miss Erbst lived in St. Paul, Minnesota, and more recently in Manteca, California. She was retired in 1946. Always interested in the church, she attended the 1956 General Conference in Minneapolis as a visitor.

The Annuity Fund of the Woman's Division of Christian Service is growing day by day because our members and friends recognize more and more that by an Annuity Gift to the Woman's Division its world program will be strengthened and at the same time the annuitant herself will receive a steady, sure income.

Send for the folder *Annuity Dollars Make a Difference.*

Treasurer, Woman's Division of Christian Service
(Dept. MW10) 150 Fifth Ave., Room 626,
New York 11, N. Y.

Please send me the free leaflet *Annuity Dollars Make a Difference.*

Name .....

Address .....

City .....

Zone..... **State**.....

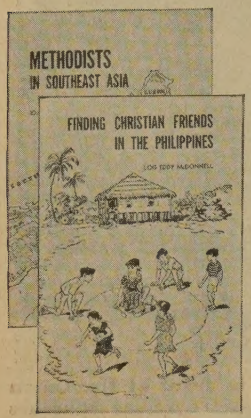
Date and year of birth.....

.....

ands Await His Word") has increased from $1.00 to $1.50. The current price is only 15 cents for the sheet of flags, listed as 35 cents, on page 21 of the *Program Book.*

APPROVED MATERIALS

For Use With Children



Theme: Southeast Asia

Manuals for Additional Sessions

Primary

Finding Christian Friends in the Philippines. By Lois Eddy McDonnell. This ten-session unit will help the children to understand and appreciate the people who live in the Philippines and will give them opportunities to share in the work of their church there. 50 cents.

Junior

Methodists in Southeast Asia. By Ida Binger Hubbard. Through this ten-session unit the juniors will become acquainted with the people of Southeast Asia where The Methodist Church is at work and will be led to realize that they may share in the work there. 50 cents.

Supplementary Material

World Friends: Filipinos. A picture album of fifteen large photographs with accompanying text that show the church at work in the Philippines. $1.00.

Theme: Migrants

Units for Additional Sessions

Primary

Sandy and Mr. Jalopy. By Edith J. Agnew. Story of a migrant family on the Eastern seaboard that shows how hope came as a result of Christian influences. $1.25.

A Primary Teacher's Guide on Migrants. By Juanita Purvis. Based on *Sandy and Mr. Jalopy.* 50 cents.

Junior

Blueberry Acres. By Alice Geer Kelsey. In these stories of migrant laborers, differences of life are portrayed as well as how Christian agencies are helping migrants. $1.25.

A Junior Teacher's Guide on Migrants. By Margaret S. Ward. Based on *Blueberry Acres.* 50 cents.

Supplementary Material

World Friends: Migrants. A picture album of fifteen large photographs with accompanying text that show the church at work with migrants. $1.00.

When Children Give, 1956-1957. An eight-page folder showing some of the things that happen in *Southeast Asia* and among *Migrants* in the United States because children give to missions. *Primary and juniors.* Single copy, 15 cents; in dozen lots, 8 cents each.

MATERIAL FOR CITIZENSHIP BRUNCHES

A Guide for Citizenship Brunches. A device by which groups can study election techniques and procedures and evaluate candidates for office. 10 cents; 3 for 25 cents.

Place Mats. Pictures pointing up the theme, "Let's Make the Vote Count." 3 cents; 10 for 25 cents.

Your Vote Counts—If. Leaflet on voting responsibilities. Free for postage.

A Voting Record of the 84th Congress. 10 cents.

A Political Action Handbook (Beliefs Into Action). 10 cents.

Register Christian Opinion. 10 cents; 12 for 50 cents.

Responsible Citizenship. Poster. 10 cents.

APPROVED STUDIES 1956-57

For Adults

Theme: Southeast Asia

The Church in Southeast Asia. By Winburn T. Thomas and Rajah B. Manikam. $1.25.

East From Burma. By Constance M. Hallock. $1.25.

Adult Guide on "Southeast Asia." By Doris Dennison. 50 cents.

Supplementary Material

Training Women Leaders in Southeast Asia. 60 cents.

Health Work in Sarawak on Borneo. Free for postage.

Rebecca Parrish—A Medical Missionary in Manila. 10 cents; 3 for 25 cents.

Theme: Mission Field: U. S. A.

Mission: U. S. A. By James W. Hoffman. $1.25.

There Is No End. By R. Dean Goodwin. $1.25.

Adult Guide on "Mission Field: U. S. A." By Willis Lamott. 50 cents.

Theme: Paul's Letters to Local Churches

Paul's Letters to Local Churches. By Francis Gerald Ensley. 65 cents.

Guide to "Paul's Letters to Local Churches." By Leila Bagley Rumble. 35 cents.

Theme: Youth in a Responsible Society—A Christian's Concern

Youth in a Responsible Society—A Christian's Concern. A symposium. 65 cents.

Guide for "Youth in a Responsible Society—A Christian's Concern." By Margaret R. Bender. 35 cents.

The Church-Wide Study

High Hours of Methodism in Town-Country Communities. By Charles M. McConnell. 50 cents.

NEW MATERIALS

A Guide, 1956-1960. Duties of officers and standing committees, information on organization and conduct. 35 cents; 3 for $1.00; 10 for $2.50.

Organizational Chart of Woman's Society of Christian Service, 1956-1960. 3 cents; 6 for 10 cents.

Handbook for Christian Social Relations, 1956-1960. 35 cents; 3 for $1.00.

Handbook for Literature and Publications, 1956-1960. 35 cents; 3 for $1.00.

Handbook for Missionary Education and Service, 1956-1960. 35 cents; 3 for $1.00.

Handbook for Promotion, 1956-1960. 35 cents; 3 for $1.00.

Handbook for Secretaries and Committees on Spiritual Life, 1956-1960. 35 cents; 3 for $1.00.

Wesleyan Service Guild Handbook, 1956-1960. 35 cents. (No quantity price.)

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